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THE  
CRITICAL REVIEW.

For the Month of *April*, 1767.

ARTICLE I.

*The History of the Rebellion and Civil-War in Ireland. By Ferdinando Warner, L. L. D. 4to. Pr. 1l. 1s. Toulson.*

**I**N a former \* review of this gentleman's History of Ireland, we animadverted upon the scantiness of his critical abilities, which frequently led him into the most gross species of credulity. To the honour of the Irish nation, the public encouragement of his Ancient History of Ireland was discontinued; but the work before us sufficiently proves, that when its author acts upon terra-firma, when he gets rid of his three loughs and nine rivers †, he is no mean performer in the province of history.

Dr. Warner very candidly acknowledges in his preface, that being disappointed in his expectations of public encouragement to his Antient History of Ireland, he secured (and who can blame him?) this precious morceau, the most interesting, perhaps, in the Irish history. Sir John Temple, master of the Rolls, and a privy counsellor, was one of the original protestant authors who wrote the history of the Irish massacre and rebellion in its early period; and we agree with the Doctor in thinking, that the sense of what he suffered by the insurrection, together with his attachment to the ministry, led him to aggravate the crimes and cruelties of the Irish. Dr. Borlase, son of one of the lords justices of that name, was the other original writer who treated of this subject. The accounts of both these gentlemen, our author says, are to be read with great suspicions of partiality. As to Sir Richard Cox, who

\* See vol. xv. p. 361. † Ibid, p. 366.

usurped the name of a general historian of Ireland, Dr. Warner very justly considers him only as a compiler from the two last mentioned authors, and the common news-papers and pamphlets of the time.

The marquis of Clanricarde, and lord Castlehaven, are the chief original popish writers who treat of this rebellion. The work of the former has been but lately published; and the part the author acted is sufficiently canvassed in the body of the history now before us.

The earl of Clarendon and Mr. Carte, both protestants, may be deemed the original English historians who treat of this tragical event; but Dr. Warner very truly supposes, that both are warped by their partiality for the cause and memory of Charles I. 'In the business (says our author) of lord Glamorgan particularly, Mr. Carte is extremely culpable; and, contrary to the evidence that was before him, throws all the blame of that transaction from the king upon his lordship.'

Nelson and Rushworth were little more than collectors of papers. The partiality of the former for the king, and of the latter for the parliament, render the labours of both very justly obnoxious to a reader who searches after truth only. Dr. Warner's observation on the writers we have mentioned, necessarily reflects a degree of censure upon later historians who have copied the errors of these originals. Our author, however, in his preface, with a zeal which we apprehend is more sanguine than prudent, intimates, that the publication of this history is particularly seasonable at this time. 'I do not, (says he) presume to arraign the lenity of our governors in church and state, for a very astonishing and unexampled connivance at the increase of popery: but as such swarms of jesuits—it is said, and I believe truly,—have lately filled these kingdoms, whom other states have wisely banished, and who are the known enemies of our spiritual and political constitution, it appeared very seasonable to produce a history fraught with the dire effects of their religion and their practices in a former age.' These reflections introduce several pathetic strokes upon the many apparent signs of an approaching dissolution of the religion and liberties of this country. We applaud the Doctor's concern as a divine, tho' we think it very ill-founded as an author, or a man of sense. Complaints of immorality in every age are much older than the art of printing itself; but we most sincerely believe, that they have not been so ill-founded for five hundred years past as they are at present. The numerous churches and chapels which are rising in this great metropolis and its neighbourhood; the more than princely



principely endowments of charitable institutions; the incredible sums, sufficient almost to beggar the common people of any other country, subscribed for the relief of sufferers by fire or otherwise; the chastity of the stage, and the discouragement of every exhibition which has the least tendency to lewdness or immorality, with many other indications of public virtue we could enumerate, sufficiently refute our author's charge. We shall observe once for all on this subject, that the moderation of the dignitaries of the church is the great source of a reformation which, in point of morals, is as surprizing as that in religion was under Henry VIII. and Edward VI.

Dr. Warner mentions as vouchers for his history, extracts which he had from authentic manuscripts at Dublin; the original return of the depositions signed by the commissioners who were appointed to examine into the massacre at the beginning of the rebellion; lord Clanricarde's Memoirs and Letters, published too late for other histories to make use of; the Harleian manuscripts in the British Museum; and, what is of still greater importance, the Memoirs of Rinuccini, the pope's nuncio in Ireland at the time of this rebellion. Our author gives us a curious account of the manner in which those Memoirs were compiled and preserved; and says, that they appear to be written with candour, and a strict regard to the materials.

Without pretending to condemn either the candour or the authenticity of those Memoirs, we may venture to question them in the same manner as we did \* his evidences for the Antient History of Ireland. How is the public to judge of the veracity of this transcript; for the Doctor tells us, that he is informed the original manuscript is in the Vatican library? But supposing the authenticity to be established, what criterion has the author laid down which can induce us to believe the facts advanced by this venerable popish agent? A pope's nuncio may be a very bad man and a very silly fellow; nay, it is possible he may know very little of the true spring even of the affairs he is employed about; and nothing is more common with popish writers, witness Philips's Life of Cardinal Pole, than to palm high-sounding titles upon the public for argument and authority. Towards the end of his preface our historian makes the strongest professions of candour and moderation, and concludes with a wish, that the severe and vindictive statutes made against the Irish Roman catholics in the reign of queen Anne, which, he says, are as contrary to sound policy as true religion, might be repealed.

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\* Vide ut supra.

Dr. Warner next presents us with a catalogue of the authorities from which he has compiled his history ; ' In which, besides the manuscript I have already mentioned, there is another containing extracts made by the author from the books in the council office at Dublin, from the college manuscripts there, and from the examinations signed by the commissioners appointed to enquire into the murders, &c. at the beginning of the rebellion, in the possession of the author.' As to the rest of the Doctor's authorities, they consist of printed books which are in every body's hands.

In opening his history, the author fills us with a very different idea of the earl of Strafford's government in Ireland from what we entertain in reading Mrs. Macaulay's \* history of that nobleman's administration ; but he agrees tolerably well with that lady in representing the state of the Irish Roman catholics upon Strafford's removal and death. We believe the Doctor's view of the causes and occasions of the dreadful rebellion and massacre, which he deduces even from the English conquest of Ireland, is very faithful and authentic. He imagines, that while the native Irish appeared to be the best reconciled to their conquerors, they still entertained an inextinguishable antipathy to the English name and nation. This part of the work is worthy the attention of the public ; and we are of opinion, that it would puzzle a very subtle casuist to vindicate either the principles or the conduct of the English government towards the Irish, from the reign of Henry II. to that of George I. Our author very sensibly thinks, that there subsisted three differences between the English and the Irish, that of name, interest, and religion. The last he inclines to believe was the most prevalent.

' The conversation (says he) of the Irish priests abroad, where the character of being sufferers for their religion made their access to great men very practicable, and where several of them had been enabled to cultivate an interest with the ministers of state in those countries, gave them opportunities of soliciting supplies of men and money to re-establish their religion in Ireland : and in taking these opportunities, it is plain, from the history of those times, that they had not been idle. Nor is the zeal for this work of maintaining the popish religion in Ireland to be ascribed only to their clergy. For as another proof that this was one of the causes of the rebellion, I shall give the reader a letter, which I copied from the manuscripts belonging to the Dublin Society, with which they favour'd me, taken from the " Black Book of Christchurch."

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\* See page 88 of this vol.



The letter was written at Rome by the then bishop of Meath to the great O Neil of that time, by order of the college of cardinals, and is in these words.

‘ My Son O Neil,

‘ Thou and thy fathers were all along faithful to the mother church of Rome. His holiness Paul, now pope, and the council of the holy fathers, have lately found out a prophecy there remaining of one St. Latefianus, an Irish bishop of Cashel; wherein he saith, “ that the mother church of Rome falleth when in Ireland the catholic faith is overcome.” Therefore for the glory of the mother church, the honour of St. Peter, and your own secureness, suppress heresy in his holiness’s enemies; for when the Roman faith there perisheth; the See of Rome falleth also. Therefore the council of cardinals have thought fit to encourage your country of Ireland as a sacred island; being certified whilst the mother church hath a son of worth as yourself, and of those that shall succour you and join therein, she will never fall, but have more or less a holding in Britain in spite of fate. Thus having obeyed the order of the most sacred council, we reeommend your princely person to the holy Trinity, to the blessed Virgin, St. Peter, and St. Paul, and all the heavenly host, Amen.

Romæ 4 Kalen.

Episcopus Metensis.’

Maii 1538.

This curious letter, if authentic, is sufficient to evince the ignorance as well as the credulity of those ecclesiastics who held the consciences of the Irish in leading-strings.

Having thus discussed the causes which gave birth to the rebellion, the Doctor next gives us an historical detail of the occasions which brought that design into action. He believes the Irish Roman catholics to have been powerfully influenced by the rebellious but successful insult of the Scots, who had invaded England, and had forced the king and parliament to grant them all they desired. He supposes that the opposition of the English house of commons to the king, was another encouragement to the rebels; and as we are determined to review with candor and impartiality every work that falls under our review, we cannot suppress the following specimen of the author’s freedom in animadverting upon the proceedings of that parliament.

‘ Another occasion of the insurrection of the Irish at that juncture, was the disbanding of an army of eight thousand men which had been raised by lord Strafford, in order to assist the king against the Scots: and the old standing army, consisting only of about two thousand foot and nine hundred horse, was

so strangely dispersed into remote parts of the kingdom for the guard of forts, as to make it almost impossible to draw together in any time a sufficient number for the defence of Dublin, or to make head against the rebels in the northern parts of the island. But the disbanding of the army raised against the Scots gave a fatal occasion to this dire attempt. The king perceiving there was no likelihood of making use of this army, not that use at least for which it had been raised, and hearing that mention was often made of it very maliciously against him in this house of commons, which in concert with the Irish committee had addressed him for that purpose, determined to disband it; and tho' he had no money to pay them, to free himself from a pretence of slander on that account. Rapin indeed says, "that the commons had provided for their payment;" but he says it without authority, and it is contrary to truth. At the same time that the king's orders were sent to the lords justices, and the earl of Ormonde his lieutenant general, to disband that army; he directed that any of the officers should have free leave to transport what number of men they could prevail upon to enter into the service of any prince in amity with this state. In a short time after, upon the earnest entreaty of the Spanish ambassadour, his majesty consented that four thousand soldiers of that army might be sent into Flanders for the service of the king of Spain; and if any of them desired it, that they might be allowed to transport themselves into France. This was no sooner known, than the English house of commons, who had nothing at all to do with it, "interposed with their accustomed confidence and distemper"—says lord Clarendon—to beseech his majesty to revoke his licence; and by slight and impertinent reasons boldly urged and insisted on, as they did in every thing else, prevailed with the king to inhibit the transporting any of these soldiers out of that kingdom for the service of any prince whatever. Many were of opinion at that time, that this activity in a business of which they had not the least cognizance, proceeded from the instigation of the French minister, who certainly fomented those humours out of which the public calamities were engendered; and several affirmed on their own knowledge, that the honest upright patriot Mr. Pym had five thousand pounds for preventing that supply for the king of Spain. Others believed that this interposition proceeded only from the proud and petulant spirit which then governed; in order to lessen the king's reputation, and to cross him in the exercise of the regal power. There was probably a foundation for all these opinions, and there might be some truth in all of them: but the principal motive to this interposition, according



ing to the noble historian abovementioned, was the advice and request of the committee of parliament from Ireland, whose counsel, he says, was always followed in what concerned that kingdom. Be this as it might; it is certain that the public reasons alleged for this conduct of the English parliament relating to that army, and drawn from mere possibilities only, were trifling and impertinent: and if these men had not been kept at home at a time when this turbulent spirit was infused into the people of Ireland, there would either have been no rebellion then in that kingdom, or the rebels would not have been able to form an army, and must easily have been suppressed by the first regular troops that should be sent against them.

With all due deference to Doctor Warner's impartiality, we wish he had suppressed all mention of Mr. Pym's five thousand pounds, as such a suggestion betrays a degree of credulity, which often proves fatal to history. He thinks, that if the earl of Strafford had lived, the Irish rebellion and massacre would have never happened; but upon the whole, after he has canvassed all the causes and occasions of this rebellion and massacre, he leaves it very uncertain whether the authors of both had any other view than that of extirpating and destroying all the English and protestants settled in Ireland. He even renders it probable, that the lords and gentlemen of the Pale, which comprehends the county of Louth in the province of Ulster, and the counties of Dublin, Meath, and Kildare, in the province of Leinster——though they did not appear publicly in it, were the first that were engaged in this conspiracy. The chief of those conspirators was Connor Macguire, baron of Innerkillin, a graceless spendthrift, upon whose character our author copiously moralizes, according to the duties of his sacred function. Roger Moore, Esq; was the second head of the conspiracy, and well fitted both as to his understanding and person for so infernal a part, tho' the Doctor says, that he afterwards used all his endeavours to put a stop to the massacre, and to establish a regular discipline among the rabble which he commanded. The Doctor then proceeds to characterize the other chiefs of the conspiracy, and transcribes from Nalson the lord Macguire's narrative of its rise and progress. In the subsequent part of this history, the author very copiously describes the hellish operations of the rebels, but without adding many new particulars. He censures Rapin with some severity for his observations upon the commission which the rebels forged, as being granted them by Charles, whom he vindicates in this period of his history. The limits of our Review will not permit us to be prolix. We cannot, however, omit observing,

that the writer's zeal for impartiality seems to betray him sometimes into inconsistency; and that we learn very few particulars from his narrative, which are not to be found in the general histories and collections of those times. The Doctor stigmatizes Sir William Parsons as being more the minister of the English parliament than the king's, and condemns the marquis of Ormonde for conniving so long at his practices. He is, however, inclined to believe, that Charles, in the cessation granted to the Irish rebels, intended to strengthen himself against the English parliament with their army; and thinks, that from that time the marquis of Ormonde had more regard in the whole business of Ireland to his majesty's honour than the king himself had.

Having thus, continues our author, established the authority from which I write of this tragical event, I must now endeavour to ascertain from it, as near as may be, the number of British and protestants, that were destroyed, *out of war*, by the Irish in this rebellion. Though it is impossible, even from this authentic evidence of the murders, to come at any certainty and exactness as to their number, from the uncertainty itself of some of the accounts that are given in, yet it is easy enough from hence to demonstrate, the falshood of the relation of every protestant historian of this rebellion. Indeed to any one who considers how thinly Ireland was at that time peopled by protestants, and the province of Ulster particularly, where was the chief scene of the massacre, those relations, upon the face of them, appear incredible. It is very observable that lord Clarendon, when he mentions this massacre in his history of the rebellion in England, says, "that there were forty or fifty thousand of the English protestants murdered, before they suspected themselves to be in any danger, or could provide for their defence." But in his vindication of the marquis of Ormonde, written at Cologne, if not under the inspection, yet with the help of memoirs given him by the marquis, he wisely avoids naming any number; and says, "that in the space of less than ten days, the Irish murdered an incredible number of protestants, without distinction of age, or sex; and that many thousands perished by cold, and hunger." Had no writer gone beyond this last account, which may be called the marquis of Ormonde's---the best judge in the world of that event---I presume it would never have occasioned any dispute. But when this number hath been extended by some to "above an hundred and fifty thousand," by others to two, and even to "three hundred thousand," at a time when there were not so many more British in the whole kingdom, it made the relation impossible to be credited by men of sense. Lord  
Castlehaven



Castlehaven hath assured us, that Sir J. Temple mentioned hundreds, as then murdered, that lived many years after; nay, some were even alive when he wrote his memoirs: and his lordship observes further, that not a tenth part of the British natives reported to have been thus murdered, lived then in that kingdom out of cities and walled towns, in which no such massacre was committed. Father Walsh, who is allowed to have been "honest and loyal," hath affirmed that after a regular and exact enquiry, he computed the number might be about eight thousand.

But setting aside all opinions and calculations in this affair—which, besides their uncertainty, are without any precision as to the space of time in which the murders were committed—the evidence from the depositions in the manuscript above-mentioned stands thus. The number of people killed, upon positive evidence collected in two years after the insurrection broke out, adding them altogether, amounts only to two thousand one hundred and nine; on the report of other protestants, one thousand six hundred and nineteen more; and on the report of some of the rebels themselves, a further number of three hundred; the whole making *four thousand and twenty-eight*. Besides these murders, there is in the same collection, evidence, on the report of others, of *eight thousand* killed by ill usage: and if we should allow that the cruelties of the Irish, out of war, extended to these numbers—which, considering the nature of several of the depositions, I think in my conscience we cannot—yet to be impartial we must allow, that there is no pretence for laying a greater number to their charge. This account is also corroborated by a letter, which I copied out of the council books at Dublin, written on the fifth of May sixteen hundred and fifty-two—ten years after the beginning of the rebellion—from the parliament-commissioners in Ireland, to the English parliament. After exciting them to further severity against the Irish, as being afraid "their behaviour towards this people may never sufficiently avenge their murders and massacres, and lest the parliament might shortly be in pursuance of a speedy settlement of this nation, and thereby some tender concessions might be concluded," the commissioners tell them that it appears, "besides eight hundred forty-eight families, there were killed, hanged, burned, and drowned, *six thousand and sixty-two*."

The reader must confess that this quotation carries with it a great appearance of impartiality; nor can we pretend to interpose our opinion in an affair which seems to be so fairly discussed, and yet is so very different from the accounts adopted by other protestant writers.

Dr.

Dr. Warner, we believe with great reason, censures the influence which the queen and her popish counsellors had over the king and his court at Oxford. This is one of the most critical parts of Charles's history.

‘That there was a party in the king's court, in the interest of the catholicks, though against the interest of his majesty — and which I call the queen's party—is evident from many circumstances; but particularly from a passage in a private letter of Sir G. Radcliffe's to the lord lieutenant, a little before the several agents went from Ireland. The passage is this: “I must tell you the advice of a very good friend, Mr. Secretary Nicholas, that dares not write so himself. You will have many things recommended from the king, and others: do not just the contrary, but forbear a little till you have returned a civil answer, and then do what you will; but let no letters put you from your own way.” The honest secretary, it is plain, saw that the king was over-ruled, to direct measures which it would become a minister of the marquis of Ormonde's integrity to disobey; and if the queen and her party could have condescended to use moderation, the king was so much under her influence, and the assistance of the Irish was so necessary to him in his war with the parliament, that their counsel in all probability, would have been fatal to the protestants in Ireland. But the catholicks, one would think, were under an infatuation from the beginning to the end of this whole business.’

The reader will find great information in this part of our author's work, and we recommend it to his perusal, however unfavourably it represents the character of Charles, who seems to have been furiously bent upon a peace with the Irish rebels. We apprehend from the evidences produced by the Doctor, that it would be difficult, if not impossible, to clear Charles from the charge of duplicity on this occasion, especially in his conduct towards the earl of Glamorgan and the marquis of Ormonde. It is doing doctor Warner no more than justice when we say, that he has handled this very difficult part of his work with equal candour and precision, and the authorities he produces against the sincerity of Charles are irrefragable. After the earl of Glamorgaa had obtained his liberty, of which he had been deprived for his transactions with the Irish rebels, he was (says our author) ‘busied in forming projects, though without any effect, for the king's service; of which his majesty was so sensible, that just before he left Oxford, he wrote his lordship the two following letters.

‘Glamorgan,

Oxford, 5th April 1646.

‘I have no time, nor do you expect, that I shall make unnecessary repetitions to you. Wherefore referring you to Digby



for business, this is only to give you assurance of my constant friendship to you; which, considering the general defection of common honesty, is in a sort requisite. Howbeit, I know you cannot but be confident of my making good all instructions and promises to you and the nuncio.

‘ Your most assured constant friend,

CHARLES R.

‘ The last words “ my making good, &c.” are written in a cypher; which, with the alphabetical key, all in the king’s own hand, signed C. R. and sealed with his seal, is extant in the collection of Harleian manuscripts in the Museum; and was probably sent in another letter dated the day after, which is here inserted likewise from the original in that collection.

‘ Herbert,

‘ As I doubt not but you have too much courage to be dismayed or discouraged at the usage you have had, so I assure you that my estimation of you is nothing diminished by it, but rather begets in me a desire of revenge and reparation to us both; for in this I hold myself equally interested with you. Wherefore not doubting of your accustomed care and industry in my service, I assure you of the continuance of my favour and protection to you, and that in deeds more than in words I shall shew myself to be

‘ Your most assured constant friend,

Oxford 6th April 1646.

‘ CHARLES R.’

After these pregnant proofs of the royal duplicity, it would imply a species of enthusiasm to entertain a doubt of it.

To conclude: this work has undoubtedly reflected great light upon the period and facts it describes; and as the author, tho’ an enemy to the proceedings of the English parliament, is certainly no advocate for those of the king, he may perhaps claim the honour and merit of displeasing the violent of both parties.

II. *An Essay on Crimes and Punishments, translated from the Italian, with a Commentary, attributed to M. de Voltaire, translated from the French.* 8vo. Pr. 4s. Almon.

THE publication of this book in our language cannot fail of being very agreeable to those who have not read the original, as there are few people who do not wish to obtain some knowledge of a performance which hath been so frequently mentioned, and so universally read in every other part of

of Europe. The author is now generally known to be the marquis Beccaria of Milan, who, we are informed, resides at present at Paris, having, since the publication of this book, been obliged to leave Italy for fear of consequences. Indeed, in point of expression, he seems to have been studiously careful not to give offence; but he censures the established laws of his country with so much freedom, and breathes such a spirit of liberty, that his apprehensions were probably not without foundation. We cannot pass over his introduction without transcribing the following general reflections.

‘ If we look into history, says our author, we shall find, that laws which are, or ought to be, conventions between men in a state of freedom, have been, for the most part, the work of the passions of a few, or the consequences of a fortuitous or temporary necessity; and not dictated by a cool examiner of human nature, who knew how to collect in one point of view the actions of a multitude, and had this only end in view, *the greatest happiness of the greatest number*.—The art of printing has diffused the knowledge of those philosophical truths, by which the relations between sovereigns and their subjects, and between nations, are discovered. By this knowledge commerce is animated, and there has sprung up a spirit of emulation, and industry, worthy of rational beings. These are the produce of this enlightened age; but the cruelty of punishments, and the irregularity of proceedings in criminal cases, so principal a part of legislation, and so much neglected throughout Europe, has hardly ever been called in question. Errors, accumulated thro’ many centuries, have never yet been exposed by ascending to general principles; nor has the force of acknowledged truths been ever opposed to the unbounded licentiousness of ill-directed power, which has continually produced so many authorized examples of the most unfeeling barbarity. Surely, the groans of the weak, sacrificed to the cruel ignorance and indolence of the powerful; the barbarous torments lavished and multiplied with useless severity, for crimes either not proved, or in their nature impossible; the filth and horrors of a prison, increased by the most cruel tormentor of the miserable, uncertainty, ought to have roused the attention of those whose business is to direct the opinions of mankind.’

Part of the evils complained of in these general reflections have indeed been remedied in this country; but part of them still continue. Possibly the time may come when our penal laws may undergo a thorough reformation. In his chapter *On the proportion between crimes and punishments*, ‘Whoever reads, with a philosophic eye, says our author, the history of nations, and their laws, will generally find, that the ideas of virtue  
and



and vice, of a good or a bad citizen, change with the revolution of ages; not in proportion to the alteration of circumstances, and consequently conformable to the common good; but in proportion to the passions and errors by which the different law-givers were successively influenced. He will frequently observe, that the passions and vices of one age are the foundation of the morality of the following; that violent passions, the offspring of fanaticism and enthusiasm, being weakened by time, which reduces all the phenomena of the natural and moral world to an equality, become by degrees the prudence of the age, and an useful instrument in the hands of the powerful or artful politician. Hence the uncertainty of our notions of honour and virtue; an uncertainty which will ever remain, because they change with the revolutions of time, and names survive the things they originally signified; they change with the boundaries of states, which are often the same both in physical and moral geography. Pleasure and pain are the only springs of action in beings endowed with sensibility. Even amongst the motives which excite men to acts of religion, the invisible Legislator has ordained rewards and punishments. From a partial distribution of these, will arise that contradiction, so little observed, because so common; I mean that of punishing by the laws, the crimes which the laws have occasioned. If an equal punishment be ordained for two crimes that injure society in different degrees, there is nothing to deter men from committing the greater, as often as it is attended with greater advantage.——And yet the wise legislators of this kingdom have thought fit to inflict the same punishment on him who robs me of a farthing, and the villain who murders his nearest relation, or greatest benefactor!

In chap. 7. our author proves, 'that crimes are only to be measured by the injury done to society, and not by the intention of the person by whom it is committed, nor by the dignity of the person offended, nor yet by the degree of sin. If, says he, God hath decreed eternal punishment for those who disobey his will, shall an insect dare to put himself in the place of Divine justice, or pretend to punish for the Almighty, who is himself all-sufficient?—The degree of sin depends on the malignity of the heart, which is impenetrable to finite beings.——If this reasoning be just, what shall we say of those daring religionists, who presume to punish men, not because they have injured society, but because they have offended God?

In chap. 8. in which the marquis treats of the division of crimes, we find the following striking paragraph. 'The opinion, says he, that every member of society has a right to do any thing that is not contrary to the laws, without fearing any other

other inconveniencies than those which are the natural consequences of the action itself, is a political dogma which should be defended by the laws, inculcated by the magistrates, and believed by the people; a sacred dogma, without which there can be no lawful society; a just recompence for our sacrifice of that universal liberty of action, common to all sensible beings, and only limited by our natural powers. By this principle our minds become free, active and vigorous; by this alone we are inspired with that virtue which knows no fear, so different from that pliant prudence, worthy of those only who can bear a precarious existence.' What Englishman can read this passage, and not feel his heart warm towards a man, who, notwithstanding the principles in which he was born and educated, is capable of uttering such sentiments of liberty? He thus proceeds: 'Attempts, therefore, against the life and liberty of a citizen are crimes of the highest nature. Under this head we comprehend not only assassinations and robberies committed by the populace, but by grandees and magistrates, &c.'

Chap. 16. *of torture*, is a very excellent one, and abundantly sufficient to convince those who still continue it, of their error; but as it is happily abolished in this nation, we shall pass it by.

In chap. 19. we find the following powerful argument against our constant practice of transportation, in doing which we seem to consider nothing farther than the peopling our colonies. 'Crimes, says our author, of less importance are commonly punished either in the obscurity of a prison, or the criminal is transported, to give, by his slavery, an example to societies which he never offended: an example absolutely useless, because distant from the place where the crime was committed.'

Speaking of *crimes of difficult proof*, 'Adultery, says the marquis, is a crime which, politically considered, owes its existence to two causes, viz. pernicious laws, and the powerful attraction between the sexes. This attraction is similar in many circumstances to gravity, the spring of motion in the universe. Like this, it is diminished by distance; one regulates the motions of the body, the other of the soul. But they differ in one respect; the force of gravity decreases in proportion to the obstacles that oppose it; the other gathers strength and vigour as the obstacles increase. If I were speaking to nations guided only by the laws of nature, I would tell them, that there is a considerable difference between adultery and all other crimes. Adultery proceeds from an abuse of that necessity which is constant and universal in human nature; a necessity anterior to the formation of society, and indeed the founder of society itself; whereas all other crimes tend to the destruction of society,



ciety, and arise from momentary passions, and not from a natural necessity. It is the opinion of those who have studied history and mankind, that this necessity is constantly in the same degree in the same climate. If this be true, useless, or rather pernicious must all laws and customs be, which tend to diminish the sum total of the effects of this passion. Such laws would only burthen one part of society with the additional necessities of the other; but on the contrary, wise are the laws, which, following the natural course of the river, divide the stream into a number of equal branches, preventing thus both sterility and inundation. Conjugal fidelity is always greater in proportion as marriages are more numerous and less difficult. But when the interest or pride of families, or paternal authority, not the inclination of the parties, unite the sexes, gallantry soon breaks the slender ties, in spite of common moralists, who exclaim against the effect whilst they pardon the cause. But these reflections are useless to those, who, living in the true religion, act from sublimer motives, which correct the *eternal laws of nature*. This is a bold stroke at those who pretend that religion was intended to counteract the laws of nature, or, in other words, of Providence, or of God.

In the same chapter, 'The murder of bastard children, says he, is, in like manner, the effect of a cruel dilemma in which a woman finds herself, who has been seduced through weakness or overcome by force. The alternative is, either her own infamy, or the death of a being who is incapable of feeling the loss of life. How can she avoid preferring the last to the inevitable misery of herself and her unhappy infant? The best method of preventing this crime would be, effectually to protect the weak woman from that tyranny which exaggerates all vices that cannot be concealed under the cloak of virtue.'

We shall pass over the remainder of this essay in order to give our readers a few extracts from the commentary attributed to M. de Voltaire. We cannot proceed, however, without first expressing our approbation of the word *attributed* in the title, which is a proof of honesty highly commendable, and rarely practised. There are few translators who would not so far have availed themselves of common report, as to omit the word *attributed*, especially as common report is the only authority we have for many of Mr. Voltaire's pieces, and more particularly, as this commentary bears very strong marks of the style and manner of that author: as for example, in his chapter *On the punishment of hereticks*.

'Maximus, says he, having caused the emperor Gratian, the colleague of Theodosius, to be assassinated at Lions, meditated the destruction of Valentinian the second, who, during his infancy,

infancy, had been named successor to Gratian. He assembled at Treves a powerful army, composed of Gauls and Germans. He caused troops to be levied in Spain, when two Spanish bishops, Idacio and Ithacus, or Itacius, both men of credit, came and demanded of him the blood of Priscilian and all his adherents, who were of opinion, that souls were emanations from God; that the Trinity did not contain three hypostases; and moreover they carried their sacrilege so far as to fast on Sundays. Maximus, half Pagan and half Christian, soon perceived the enormity of these crimes. The holy bishops, Idacio and Itacius, obtained leave to torture Priscilian and his accomplices before they were put to death. They were both present, that things might be done according to order, and they returned, blessing God, and numbering Maximus, the defender of the faith, among the saints. But Maximus being afterwards defeated by Theodosius, and assassinated at the feet of his conqueror, had not the good fortune to be canonized.

As to Priscilian, he had the consolation, after he was hanged, of being honoured by his sect as a martyr. His feast was celebrated, and would be celebrated still, if there were any Priscilianists remaining.

This example made the entire church tremble; but it was soon after imitated and surpassed. Priscilianists had been put to death by the sword, the halter, and by lapidation. A young lady of quality, suspected to have fasted on a Sunday, was, at Bourdeaux, *only* stoned to death. These punishments appeared too mild; it was proved that God required that hereticks should be roasted alive. The peremptory argument, in support of this opinion, was, that God punishes them in that manner in the next world, and that every prince, or his representative, even down to a petty constable, is the image of God in this sublunary world.

After reading the above quotation, such of our readers as are well acquainted with Mr. Voltaire's extraordinary talents for ridicule on these subjects, will hardly doubt that this commentary is the produce of his pen. Among many extraordinary anecdotes related in this piece the following is not the least remarkable. It makes part of the chapter under this title, viz. *On the crime of preaching, and of Anthony*.

The history of Anthony, says the author, is one of the most singular which the annals of phrensy hath preserved. I read the following account in a very curious manuscript; it is in part related by Jacob Spon. Anthony was born at Bri  u in Lorraine, of catholic parents, and he was educated by the Jesuits at Pont-a-Mousson. The preacher F  ri engaged him in the protestants religion at Metz. Having returned to Nancy,  
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he was prosecuted as a heretick, and, had he not been saved by a friend, would certainly have been hanged. He fled for refuge to Sedan, where, being taken for a papist, he narrowly escaped assassination.

Seeing by what strange fatality his life was not in safety either among papists or protestants, he went to Venice and turned Jew. He was positively persuaded, even to the last moments of his life, that the religion of the Jews was the only true religion; for that if it was once true it must always be so. The Jews did not circumcise him, for fear of offending the state; but he was no less internally a Jew. He now went to Geneva, where, concealing his faith, he became a preacher, was president of the college, and finally what is called a minister.

The perpetual combat in his breast between the religion of Calvin, which he was obliged to preach, and that of Moses, which was the only religion he believed, produced a long illness. He became melancholy, and at last quite mad, crying aloud that he was a Jew. The ministers of the gospel came to visit him, and endeavoured to bring him to himself; but he answered, that he adored none but the God of Israel; that it was impossible for God to change; that God could never have given a law, and inscribed it with his own hand, with an intention that it should be abolished. He spoke against Christianity, and afterwards retracted all he had said, and even wrote his confession of faith to escape punishment; but the unhappy persuasion of his heart would not permit him to sign it. The council of the city assembled the clergy to consult what was to be done with the unfortunate Anthony. The minority of these clergy were of opinion, that they should have compassion on him, and rather endeavour to cure his disease than punish him. The majority determined that he should be burnt, and he was burnt. This transaction is of the year 1632. A hundred years of reason and virtue are scarce sufficient to expiate such a deed!

These few extracts, we presume, will be sufficient to give the reader an idea of the entertainment he may expect in the perusal of this performance, which we recommend as being one of the most original books which the present age hath produced. As to the translation, we have compared it with the Italian, and find it not only just, but, in many places, superior to the original in point of perspicuity. This testimony we think due to the translator, especially as it is so seldom in our power to speak thus favourably of translations from foreign books.

III. *The present State of Great-Britain and North-America, with Regard to Agriculture, Population, Trade, and Manufactures, impartially considered: Containing a particular Account of the Dearth and Scarcity of the Necessaries of Life in England; the Want of staple Commodities in the Colonies; the Decline of their Trade; Increase of People; and Necessity of Manufactures, as well as of a Trade in them hereafter. In which the Causes and Consequences of these growing Evils, and Methods of preventing them, are suggested; the proper Regulations for the Colonies, and the Taxes imposed upon them, are considered, and compared with their Condition and Circumstances.* 8vo. Pr. 5s. Becket and Hondt.

THE general tendency of this work, which is composed with a precision and knowledge of the subject equal to its importance, is extremely interesting at this juncture, being designed to shew the mutual relation that subsists between Great Britain and her colonies, and planning out the means by which they can prove of mutual service to each other under all their difficulties and distresses.

Our author begins with considerations on the agriculture of Great Britain with respect to the dearth and scarcity of corn, provisions, and other necessaries, particularly the articles of daily consumption; shewing the causes of these public calamities, and the manner of preventing their consequences, which are ruinous to population, trade, and manufactures. He asserts, and strengthens his opinion with, we think, irrefragable arguments, that the present dearth of provisions in England must not be attributed to any temporary accidents of the seasons, but proceeds from three permanent causes; first, the vast increase of towns; secondly, the want of husbandmen and labourers in the country; thirdly, the great number of horses. The latter inconveniency the writer has placed in a new as well as striking light: he shews, that they consume the bread of the poor, and that the island of Britain is not extensive enough to maintain a sufficient number of people for the numerous concerns of the nation. He thinks that a tax on horses and dogs would afford a bounty on corn consumed by the poor; mentions several improvements in agriculture, and the rearing of animals proper for food, which may be introduced; and strengthens his arguments with examples drawn from other countries. He proposes, in particular, the cultivation of such grain as are almost unknown in England; and thinks, that were these sorts of grain introduced, it would not only be a great saving to the nation if the people fed upon them, but amount to more than the whole exportation of corn. Take  
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(says he) barley, rye, and oats, one with another, they are not above half the price of wheat; so that if the people of England, who consume 7,500,000 quarters of corn a year, worth at least eight millions sterling, were to live on these, and the like mentioned below, they would save three or four millions a year, which would soon reduce the price of provisions!

We are ignorant how the true-born sons of Scotland and Ireland will relish this author's sentiments of the common people of both nations; for he affirms that the former have hardly any other food than oatmeal, and that the vulgar of Ireland live upon potatoes. The following passage, which is part of a note, contains so valuable and curious a portion of agricultural history, that it must prove highly acceptable to our readers.

‘The only sort of corn proper for the northern parts of America, is one that grows naturally in the soil and climate, well known to many by the name of Wild Oats. It is so called because it grows like an oat, but the grain is to all intents and purposes a species of rice. It excels that, however, and all other sorts of grain that are known, in many remarkable properties; it neither requires reaping, threshing, cleaning, grinding, bolting, nor baking; the grain is easily gathered with the hand, and is fit to eat, boiled like rice, as soon as it is gathered; it neither adheres to the husk, like rice, barley and oats, nor has it any bran like wheat, which create a great expence in these sorts of grain. It likewise affords food both for man and beast, or ripe corn and green fodder, at one and the same time. The blade, which grows four or five feet long, and sometimes seven, has a sweetness in it like Indian corn, and is as much coveted, whether green or dry, by beasts of every kind. Having mowed it for several years, I am well assured it is the best fodder that grows, except the blades of Indian corn. The grain is likewise as agreeable. F. Hennepin lived upon it, and found it “better and more wholesome than rice,” to use his words. The grain indeed is but slender, as it grows wild, although very long, and smooth like cleaned rice; but there is no such corn growing wild in any other part of the world, that we have seen or heard of; the best sorts of corn were but grass, and not to be compared to this, before they were improved by culture. Were this duly cultivated like rice, as it grows in like manner in water, it would be as useful; and we might have rice from our northern, as well as southern colonies. It grows all over North America, as far north as Hudson’s Bay, in the coldest climates of any grain. The natives of Hudson’s Bay, and Lake Superior, have no other corn.— Besides this, there is a species of barley peculiar to the southern parts of North America, where the common barley will not thrive

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thrive——Were that continent explored, it would be found, that we might have both corn, wine, oil, wool, silk, hemp, flax, and many other valuable commodities, all of the native growth of North America; and these are the more to be regarded, as no others will thrive in the climate; they are likewise totally different from any thing that Britain produces, and might by that means keep the colonies from interfering with their mother country, &c.

\* This corn might be as proper for all the low, wet and boggy grounds in Great-Britain and Ireland, which are so extensive, and produce nothing. And such a corn might prove as serviceable as potatoes have been, which were in like manner brought from America. These common potatoes are the *Papas* of Peru, where they grow naturally, and were the only bread corn that the natives had upon their cold mountains, or have to this day. They likewise grind them to meal, and make a bread of it, called *Chunno*, which is famous in history; with this the Indians supplied the mines of *Potosi*, and grew richer by the trade than the miners. The Spaniards likewise make a great variety of dishes with them, unknown to us, and live upon them like the common people in Ireland——They were first brought to Europe by Sir Francis Drake, in his return from the expedition to the Spanish West-Indies in 1586. He then brought the colony of Virginia home with him, and among the rest the famous mathematician Mr. Thomas Hariot, who was sent thither by Sir Walter Raleigh to explore the productions of the country, and brought these roots with him; he gave them to Gerard the botanist, who first planted them in London, and sent them to Clusius in Holland, who planted them in Burgundy, and sent them to Italy; as appears from the works of these and several other authors. It was from this their introduction into Europe, that they are said by most of our writers to have been natives of Virginia, where they will hardly grow, and do not thrive, unless they are planted in the following manner. They should be planted in trenches like *Celeri*, and earthed up to the top of the stalk in like manner, till they come to be in blossom; by that means they spread and grow to a great size under ground, as I learnt from my late worthy friend Don Pedro Maldonado, F. R. S. governor of the province of *Emeraldos*, and a native of *Quito*, who reckoned our potatoes but very indifferent, in comparison of what they daily eat and live upon, by this method of culture in Peru.

\* They are cultivated in this manner, in order to prevent the plant from running into stalk and seed, which robs the root of its nourishment. But in Britain, the seed never ripens as in America,



America, which abundantly shews that they are exotics. Upon this account it is not altogether so necessary here to earth them up as they grow, although it may be as proper.

‘ This method of cultivating potatoes is necessary on another account, in order to divest them of the rank and poisonous quality of the *Solanum*, of which they are a species. This is so strong in them, where they grow on the surface of the ground exposed to the sun in hot climates, that the very hogs will not taste them; and I have known people who could not sit at table where they were, for this their poisonous scent, of which the hogs are more sensible than we are. Even when kept on hard meat on board of ship, I have seen hogs refuse these potatoes grown in a hot climate. They there grow hard and knotty when exposed to the sun, instead of soft and mealy, and have this rank flavor to such a degree, that many people cannot taste them. It was for this reason, that when they were first planted in Burgundy, the use of them was condemned by law, for occasioning a severe distemper, they imagined. But in these cold climates, which are more natural to them, or by thus covering them up from the sun, they are so divested of this rank and noxious flavor, that we are not sensible of it; no more than the hogs whose scent is so acute.—But from these their qualities, the use of potatoes has been chiefly confined to the British isles, to which they were first brought; and here the general use that is made of them seems to have been owing to an accident in Ireland, in the time of the civil wars, when the armies destroyed the fields of corn; but some fields of potatoes, we are told, throve very well after they were trampled by them, and supplied the want of corn, as they have done ever since.—But these are not to be compared to the Spanish potatoes, as they are called, which are a very different root and plant, and much more delicious and wholesome.’

The writer next proceeds to prove, that foreigners are entirely mistaken in supposing the soil of England to be worn out. The improvements of this kingdom are so far from being exhausted, that they are scarcely commenced. If this nation (says he) were to exert itself in agriculture, both at home and abroad, as well as in trade and navigation, and to give but a very small moiety of that encouragement to one, which she lays out upon the other, she might make the arts of peace as great a terror to her enemies as the late war; and defend herself from daily insults by these, as well as by her fleets, which the income from her lands would support. The people, he thinks, decrease, and particularly in their towns, over all England, Scotland, and Ireland; and that the tax he proposes, with a few others, might retrieve our population.

‘ They who can afford to keep dogs and horses, may well afford to pay forty or fifty shillings a year for such purposes as these; when great numbers are unable to live by paying such heavy taxes, and high prices, for every thing which they, or their children, put in their mouths, and are daily obliged to use.—As dogs and horses raise the price of provisions to such an height, the frugal and industrious tradesman is by that means obliged to pay for the extravagancies of the fox-hunters, racers and others; and the very poor, and even the beggars, pay for the coaches of the richest in every morsel of bread they eat; which they might much better afford to do, were it any thing else. To make dogs and horses, therefore, relieve these burdens on the poor, is only to put the saddle on the right horse. They who keep them should consider, that it is the poor who maintain the rich, and make their fortunes.—A few idle gentlemen, who do nothing but live on the rest, and keep dogs and horses, are hardly to be considered in a state, otherwise both they and their country will soon come to be of very little consideration.—For want of employment and bread, and from the excessive dearness of every thing, the poor are obliged to desert the country; after which the gentlemen must provide for their dogs and horses themselves.—This nation loses so many people in its many large towns at home, which increase so fast; in its foreign trade, and many plantations abroad, which have been lately extended in climates that seem to be calculated to destroy its people; that it will soon, in the way it goes on, have no people left, unless the poor are provided for, and can find a subsistence at a cheaper rate.—This seems already to have happened in Ireland, and will soon be the case in England.—The enormous expences of this nation, in foreign articles, extirpate the poor, and are very ill suited to its circumstances.—It might be easy to mention only a few, among many, besides dogs and horses, which cost at least four or five millions a year, as much as all the public debts amount to.

‘ Upon the whole, as this tax would afford a bounty on one half of the corn consumed in the kingdom, and consequently for all the labourers, tradesmen, manufacturers, and poor, who would at the same time be relieved from those ruinous taxes on the articles of daily consumption, which, with the high price of provisions that is daily rising, threaten the total ruin of this nation; such a general and public benefit, which has been so long wanted, and so much desired, must be looked upon as an advantage infinitely greater than any inconvenience that may arise from a tax on dogs and horses; especially as that tax would be the greatest benefit in itself, were it not appropriated to these signal services; and is only a tax on the



the unnecessary articles of luxury, intended to defray a public and necessary charge, which they create. This would still be of much greater service, not only to the public in general, but to every individual in the kingdom, as it appears to be the only probable, if not possible, method of reducing the present, and preventing the future much higher price of provisions, which is so loudly complained of by all, and severely felt by many. Such a tax and bounty would, in a word, relieve the distresses of thousands, give bread to the poor, and plenty to the rich; would increase the numbers of people in the nation, enlarge the agriculture of the kingdom, and save its trade from declining, its manufactures from decaying, and the nation from ruin.

The second part of this interesting work treats of the agriculture, staple commodities, population, and trade of North-America, so as to render them equally beneficial to the colonies and their mother-country. He proves the necessity of colonies in North-America to Great-Britain, and that they form three different countries; and yet he afterwards says, that from a hundred and fifty years experience it appears, that the northern colonies produce nothing wanted in Great-Britain. Our limits will not permit us to give this author's ingenious arguments in support of this paradox. He tells us, that the middle colonies are worn out in producing tobacco; that they must be converted into corn and pasture grounds; and that we shall soon want a supply of lands for tobacco, as much as for any other production of North-America. The third division of our colonies comprehends Canada, Nova-Scotia, Georgia, East and West Florida, the territories of the Ohio and Mississippi. The author shews how our settlements may be extended, and thinks, that their being enabled to cultivate a few staple commodities, would govern them much better than all the laws and regulations ever proposed. He observes, that so long as they produce nothing wanted in Great-Britain, they can never live under her government without great complaints on both sides. He next treats of the proper settlement of the colonies, the ways of securing and rendering them a benefit to this nation. He points out the methods of preserving their dependence, of improving their agriculture, of removing the obstacles to that improvement, and various other matters, the enumeration of which would swell this article to an immoderate length.

In the third part the author discusses the present state and regulations of the colonies; their produce; annual income; condition and circumstances; inability to pay taxes; disadvantages of their taxes to Great-Britain; impropriety of the

late regulations ; of the stamp-act ; causes and consequences of these regulations ; the defence and security of the colonies. He thinks, that with a proper attention half a million might be saved, and as much more gained ; that colonies can only be taxed in staple commodities ; and concludes the whole with shewing the consequences of the late taxes and repealing them. He flights the acquisitions of Canada and Cape Breton, the former of which he advises to be dismantled and evacuated ; and declares himself of opinion, that Crown-Point and Niagara would have secured our colonies both from the Indians and the French, even while the latter were in possession of Canada.

As we do not pretend to be judges of commercial and colonial matters, we can only say, that the experiment of enabling the Americans to pay their taxes in staple commodities, which seems to be the capital point aimed at by the author, appears to be dangerous, if such commodities should interfere with those of the mother-country. However, we will venture to pronounce, that the writer understands his subject, and supports his reasoning with a number of quotations and calculations that appear to us equally fair and accurate.

IV. *Lexiphanes, a Dialogue. Imitated from Lucian, and suited to the present Times. With a Dedication to Lord Lyttleton, a Preface, Notes, and Postscript. Being an attempt to restore the English Tongue to its Ancient Purity, and to correct, as well as expose, the affected Style, hard Words, and absurd Phraseology of many late Writers, and particularly of our English Lexiphanes, the Rambler.* 8vo. Pr. 3s. Knox.

**F**EW books have been more admired and applauded than the Rambler. By some writers that work is called "an excellent performance<sup>a</sup> ;" and by others it is said to "exceed every thing of the kind, which has been published in this kingdom<sup>b</sup>." But the author of this Dialogue is of a different opinion, and speaks of the writings of Dr. J——n in this contemptuous manner: 'I had seen his volumes on a book-seller's counter, or a friend's table, and had sometimes taken them up with an intention to peruse a paper *or so*, but was never able to go through the task ; for being presently disgusted with the pedantry and affectation in every page, I could not help throwing them down with a contempt and indignation, which, perhaps, the defects of the language excepted, might

<sup>a</sup> Monthly Review, Warton's Essay on the Writings and Genius of Mr. Pope. . <sup>b</sup> Student, vol. ii. p. 3.



be very undeserved. At last, during a long voyage at sea, when I had access to no other English books but what I had been long acquainted and very familiar with, excepting the *Ramblers*, which happened accidentally to be on board, in order to divert the idle and solitary hours unavoidable in that sort of life, I was in a manner obliged to read them, which accordingly I did with great care and attention. I immediately perceived, and was very forcibly struck with the strong resemblance there subsists between Mr. J——n's character, and that of the Limousin scholar in Rabelais, and of Lexiphanes in Lucian. And I concluded, that an imitation of the latter would be admirably well suited to expose that false taste and ridiculous manner of writing; and that it might also be of eminent use to letters, by decrying that absurd *Lexiphanick* stile, which from the great and universal reputation this pedant enjoyed, I reasonably imagined had *become* fashionable among us, and might, in a short time, bring on an entire decline and corruption, nay, a total alteration of our language, as had been the case with the Roman tongue under the emperors.

Therefore, as soon as I had an opportunity, I set about the following work with all the diligence and application I was master of. In the course of it, besides Mr. J——n's, I carefully perused, it may safely be said, for the first time, what other modern writings came in my way; and I generally found them more or less *Lexiphanick* in proportion to the share of fame and reputation their several authors enjoyed.'

The stile of some of our late writers, we confess, is very justly censured by the author of this Dialogue. But we cannot allow, that 'Lexiphanicism is the characteristic of the age.' We have innumerable writers whose language is easy, natural, and unaffected. Hard words and turgid expressions are generally exploded. No writer in this age attempts to use the stile of Sir Thomas Browne. The English language has received great improvement since the beginning of this century. Yet this work is not unseasonable. It is written with acuteness and spirit; and may be attended with a good effect. The *Rambler*, the *Elements of Criticism*, *Night Thoughts*, *Pleasures of Imagination*, *Centaur not Fabulous*, *Warton's Essay on the Writings and Genius of Mr. Pope*, and other late productions, have furnished the author with a great variety of Lexiphanic expressions.

The plan is taken from Lucian. Lexiphanes and the critic meet. After some compliments passed between them, Lexiphanes rehearses his rhapsody. It contains a rant about hilarity and a garret; Oroonoko's adventure with a soldier; his own journey to Highgate, and adventures there on the road; his return

turn to London, and lawsuit about his horse; his walk to Chelsea, where he plays at skittles; his being frightened by a calf on his return, which he mistakes for the Cock lane ghost; his amours and disappointments at a bagnio.

Our readers will be able to form a notion of the manner in which this writer has ridiculed the stile of Lexiphanes, by the following extracts.

I had no sooner effused this ejaculation to Hypertatus, than Misocapelus, Hermeticus, Hymenæus, Captator, Eubulus, and Quisquilius<sup>c</sup> came up and<sup>d</sup> conjoined us. It was impossible for me not to succumb<sup>e</sup> under the conjunct importunities of so many illustrious associates, who all simultaneously<sup>f</sup> obsecrated me to accompany them in an ambulatory project to the wakeful harbinger of day<sup>g</sup> at Chelsea, and there to recreate and invigorate our powers with buns, convivial ale, and a sober erratick game at skittles. At length I adhibited my consent, though with an extremity of reluctance, owing to the implacability of the pain of my fundamental excoriations<sup>h</sup>, which were so highly exasperated by the adhesions of my everlasting thicksets, that despair grasped my agonizing bosom, and I dreaded their termination in a fistula. But the pleasing powers<sup>i</sup> and grateful honours of their conversation, and above all, converting my thoughts to the ambition of aerial crowns,

And superlunary felicities,<sup>k</sup> obtunded the acrimony of my dolorous situation.

Misocapelus<sup>l</sup> had passed his officinal state behind the counter of a haberdasher; he had applied all his powers to the knowledge of his trade, so that he quickly became a critick in small wares, and a skilful contriver of new mixtures of colorifick variety. In the fourth year of his officinalship he paid a visit to his rural friends, where he expected to be consulted as a master of pecuniary knowledge, and oracle of the mode. But, unhappily, a colonel of the guards, with a careless gaiety and uncereemonious civility; and a student of the Temple, with less attraction of mien, but greater powers of elocution, so abstracted all his auditors whilst he was exhausting his descriptive powers in a minute representation of a lord mayor's triumphal solemnity, that thenceforth he could exhibit no other proofs of his existence, than naming the toast in

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SIR: Characters or correspondents of our author in the Rambler.

<sup>a</sup> Elements of Criticism. <sup>b</sup> Robertson. <sup>c</sup> Hume. <sup>d</sup> In English the sign of the Cock. <sup>e</sup> Occasioned by his journey to Highgate. <sup>f</sup> Akenfide. <sup>g</sup> Night Thoughts. <sup>h</sup> See Misocapelus's Letters in the Rambler, No. 116, 123,



his turn. After the death of his elder brother, who died of drunken joy, he commenced gentleman, but with great infelicity of attempt. For with a double quantity of lace on his coat, a forbidding frown, a smile of condescension, a slight salutation, an abrupt departure, and a vertiginous motion on his heel with much levity and sprightliness, he has not attained his resolution of dazzling intimacy to a fitter distance, or inhibiting its approaches with its usual phrases of benevolence. He has had successive circumrotations through the characters of squire, critick, gamester, and foxhunter, but has at last degenerated into that of a taylor; in which capacity he has been recommended to all her numerous circle of acquaintance, by the mischievous generosity of Ferocula, whom he once assisted, in the presence of hundreds, in an altercation for six-pence with a hackney coachman.

Eubulus is now labouring in the wheel of anxious dependance. His uncle, who supplied him with exuberance of money, and maintained him in pecuniary impudence that he might learn to become his dignity when he should be made Lord Chancellor, which he often lamented that the increase of his imbecillities and his decrepitude was very likely to preclude him from seeing, had frequently harrassed him with monitory letters. But Eubulus at last resolved to teach young men in what manner grey-bearded insolence ought to be treated. He therefore, one evening, took his pen in hand, and after having roused his powers to a due state of animation with a catch, wrote a general answer to all his monitions with such vivacity of turn, such elegance of irony, and such asperity of sarcasm, that he convulsed a large company with universal laughter, kindled up an undistinguished blaze of merriment, raised an unintermitted stream of jocularities, disturbed the whole neighbourhood with vociferations of applause, and five days afterwards was answered, that he must be content to live upon his own estate.

Lexiphanes, having drawn the characters of all his companions in this pompous manner, thus resumes the history of his adventures:

Such were my convivial associates; and while we continued our viatorial progression through the royal perambulations, we fortuitously occurred that celestial meditant Mr. James Hervey, in whom exuberance of magnanimous sentiment and ebullition of genius<sup>m</sup> are so signally constellated. Our occurrence was near the gate heretofore denominated from a nobleman on

whose productions there is no stamp of genius<sup>2</sup>, but which are in reality pages of inanity. But it is now, with greater propriety of appellation, dignified from our most amiable sovereign's transcendental comfort. Without pre-supposing impossibilities or anticipating frustration, we solicited his company with the sonorous<sup>3</sup> periods of respectful profession, that while we should be disporting with the bowl and pins, he might be agglomerating meditations on the penile spiky pods of the blooming religiosos of the gardens; but he transmitted us a declinature in the monosyllables of coldness, for he was going to effuse the fair creation<sup>4</sup> of his praying powers at the bedside of a penitential nymph in Lewkenor's lane. However, he gave us a promissory note he would subjoin a descant on the creation<sup>5</sup>.

At length we arrived at the place of our original destination, without any intercepting<sup>6</sup> interruption; only Hymenæus and Hermeticus would have diverted into the fountain in the Five Fields, in order to try some magnetical experiments on an ambulatory nymph, who seemed perpetually susceptible of occasional delight. But they were restrained, as well by the unexpected appearance of Tranquilla, who just then tollutated along in a rotatory vehicle, as by the unanimous simultaneity of our prohibitory supplications. On our ingress into the scene of skittleary contention, we expedited ambassadors with plenary powers to procure us buttered buns, charming Cheshire cheese, tart tit-bit tartlets, rare ripe radishes, and recent rolls<sup>7</sup>; we enhanced our reciprocal felicity by quaffing convivial Burton; and we disported with the bowl and pins. At last, after various vicissitudes and revolutions of a vehement contention, and ardent competition for skittleary reputation, the totality of the reckoning devolved upon Quisquilius. Quisquilius, being devoid of pecuniary stores, offered to deposit as a mode of hypothecal security, the stings of four wasps, that had been taken

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<sup>2</sup> Sheffield, duke of Buckingham. This is the character given by Warton, in his Essay on Pope, of that nobleman's writings. I own that Lexiphanes does not, in so many words, call them pages of *Inanity*. He applies that expression to Walsh. But he does what is equivalent. He says, in his Idler, I think, posterity will wonder how such men as Sheffield and Lianilowne ever came to have any reputation. What must posterity think of the present age in which this dogmatical pedant has obtained so great a reputation!

<sup>3</sup> Ramb. No. 194. <sup>4</sup> Pleas. of Imag. B. 2. L. 38. <sup>5</sup> Hervey's Meditations. <sup>6</sup> Rasselas. <sup>7</sup> Alliteration; a figure Lexiphanes seems sometimes to be very fond of.

torpid



torpid in their winter quarters. But the landlord rejected the proffer with an indignant sneer of pecuniary impudence. Quisquilus vainly alledged, with all the powers of deprecating rhetorical persuasion, that the wasp from whom the stings had been extracted, cost him the annual rent of the farm where they had been caught, when under the influence of frigorifick torpor. The unfeeling governor of the caravaneray replied not, but with a trite saying of proverbial vulgarism, A fool and his money are soon parted. At last, after a tedious altercation, Misocapelus, instigated by the ramifications of private friendship, disbursed the symbol.

When now we had with some difficulty effectuated a relinquishment of this dignified scene of skittleary contention, a dusky and cerulean darkness had begun to obumbrate the superficies of the constellated regions, and to diminish the horizon of our prospects. We ambulated homeward, aided by the declining coruscations of a crepuscular glimmering. In our viatorial progression, we were now opposite the Porto-bello, where latrocinary homicides went to lurk, and make incursions on unsuspecting way farers, and comminations of their purses and lives. Terrification seized me from the dreariness of the scene, and the reflection that the ghosts of the murdered might now be hovering round the fatal places where their terrestrial existences had been comminuted. Eubulus, that infidel and insolent contemner of grey-bearded wisdom, observing the tremulous commotion of my nerves, and entertaining a conjectural glimpse of my mental situation, apprehended me by the sleeve, vociferating with all the semblance of terror: Behold an apparition, the ghost of a murdered traveller! I adverted my luminaries directly forward, and gazed an object seemingly of immense magnitude, and arrayed in a vesture of shining radiance. I suffered a reduplication of horrick terrors, and again Eubulus exclaimed, 'Tis FANNY! 'tis Miss FANNY herself, the very identical ghost of Cock-lane! she is come to punish and terrify a sceptical unbelieving world. Hearest thou not, her percuSSIONS of negation, her repercuSSIONS of affirmation, and her scalpatIONS of indignation!!

Succumbing

It seems, that in the language of the famous Cock-lane ghost, a single knock signified *No*, a double one *Yes*, and scratching imported *displeasure*. 'Tis pity Miss Fanny so soon discontinued her visits to this world, otherwise, it may be presumed, Lexiphanes, who, 'tis said, was a very diligent and attentive scholar, would have become as great an adept in the dialect of ghosts, as Homer was in that of the gods, or as he

blot A. Dr. Armstrong

is

\* Succumbing now under an accumulation of horrors, actuated as if I had been a mere involuntary mechanist, and having interjected a circumstantial pause <sup>w</sup>, I thus ejaculated,

‘Angels and ministers of grace defend us!

Be thou a spirit of health! or goblin damn’d!

Bring with thee airs from heaven, or blasts from hell!

Be thy events wicked or charitable!

Thou com’st in such a questionable shape

That I will speak to thee! I’ll call thee FANNY!

Maid! mistress! injur’d fair! what may this mean

That thou, dead corse, again, in winding sheet,

Revisit’st thus the glimpse crepuscular

Making it hideous; and us FOOLS of NATURE

So horribly to shake our dispositions

With thoughts beyond the reaches of our souls.

Wherefore, what may this mean?

\* Whilst thus ejaculating, Hypertatus with that magnanimity of sentiment, that undauntedness of resolution, and that intrepidity of courage, derived from his habitation in the elevated regions of a garret, approached the place where the apparition seemed to lie, fixed in torpid immobility. But at his approximation it started like a guilty thing, and ran vagabond along the champain, as if it had been the youthful masculine offspring of a Tauro-vaccineal conjunction.

\* At this unexpected exhibition, my fellow compotators were totally convulsed with universal laughter; and even Hypertatus himself, my most amicable convivial associate, could not altogether repress the instantaneous motions of merriment <sup>w</sup>. As for myself, I reprehended Eubulus, with the sonorous vociferations of anger, and told him that the precipitation of his inexperience ought to be shackled by a proper timidity <sup>x</sup>; and that though he had answered his uncle’s monitory letters with such vivacity of turn, such elegance of irony, and such asperity of sarcasm, that he had left him henceforth to live upon his own estate; and that though he had retorted the irony of his patron Hilarius, equally renowned for the extent of his knowledge, the elegance of his diction, and the acuteness of his wit with such spirit, that he soon convinced him his purpose was not to encourage a rival, but to foster a parasite <sup>y</sup>; I

is himself in his own mother tongue. It might, in time, have furnished our great Lexicographer with materials for a dictionary of the *Language of Spirits*.

<sup>u</sup> Elements of Criticism. <sup>w</sup> Ramb. No. 176. <sup>x</sup> Ramb. No. 159. <sup>y</sup> Ramb. No. 26, 27.

told



told him, I say, that he should not with impunity derogate from my dictatorial importance, remuneratory honours, and accumulations of preparatory knowledge, with the pertness of puerility, the levity of contempt, and the derision of ridicule. Eubulus, though he could hardly articulate for a suffocation of risibility, declared with sacramental obtestations, that he had himself laboured under similar powers of deception. I believed him not, and threatened to convict him of the tortuosity of his imaginary rectitude by manual syllogisms, fistical applications, and baculinary argumentation.\*

Before Lexiphanes has finished his rhapsody he is interrupted by the critic, who takes him to task for his hard words and affected stile; and thinking him mad, applies to a physician, passing by, who proves to be the British Lucretius<sup>a</sup>. He repeats a great many verses, and the critic gets rid of him with some difficulty. Another doctor<sup>z</sup> comes by, who is the critic's friend. They talk upon Lexiphanes's case, and other matters concerning taste and writing; and force him to swallow a potion, which makes him throw up many of his hard words.

After this ridiculous operation, the doctor goes to a consultation, and the critic instructs Lexiphanes how to avoid his former faults, and write better for the future.

Though this author is inexcusable for his unfair representations, and his *illiberal* treatment of Dr. Johnson, and some other respectable authors, we cannot but commend him for endeavouring to explode the use of hard words and pedantic expressions. Yet, when this is done, writers are equally liable to corrupt their stile by vulgar idioms, and ungrammatical phrases. To write correctly and elegantly is no easy task. This author falls into many inaccuracies, of which the following is an instance.

'In the next place, says he to lord Lyttleton, *of a learned and animated writer as your lordship undoubtedly is*, you are the purest and chastest of any I know now living; and the remotest from that affectation and Lexiphanicism which are at once the disgrace and characteristic of the age.'

'When they meet, they are sure *to fall foul of* one another! — 'To peruse a paper, *or so*' — '*had become*' — 'between you and I.' — 'to *give into* the caricatura a little *now and then*' — 'I wash my hands *on't*' — are expressions which may be deservedly called *colloquial barbarisms*.

'A performance committed to the fostering care of a distinguished character' — 'An edition of Shakespear *in expectancy*' — '*sanctioned* by great authority' — and some other phrases, which this writer uses in his dedication and notes, are such as he himself would stile Lexiphanicisms.

<sup>a</sup> Dr. Ak—de; stiled our Lucretius by some writers of note.  
<sup>b</sup> Dr. Armstrong.

This author, endeavouring to write in an easy, unaffected style, generally throws his prepositions and the signs of the genitive, dative, and ablative cases to the end of the sentence, in this manner—'which he is mighty fond of'—'which he has not attained to'—'which most of your brother pedants have joined in'—'whose honesty you can rely on'—'the adversaries you have to cope *withal*'—'which we are better *without*'—'which we have been lately pestered *with*, &c.'

Englishmen, we believe, are the only people in the world who use this form of expression. We should think a Latin author guilty of a most abominable absurdity if he should close his periods with *de*, *ad*, *cum*, *in*, *sub*, *sine*, or any other word of this nature. And why do we continue to follow this preposterous arrangement? Such words as *of*, *for*, *from*, *by*, *to*, *with*, *in*, would stand much more properly and elegantly before the relative pronoun, than at the close of the sentence. This author very justly declaims against affected phrases; but the next time he writes, let him favour us with his thoughts on vulgar idioms, and barbarous expressions, which are more offensive to a judicious reader than all the hard words which he has attempted to expose.

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V. *The Adventures of Emmera, or the Fair American. Exemplifying the peculiar Advantages of Society and Retirement. In 2 Vols. 8vo. Pr. 6s. Nicoll.*

THIS author, by endeavouring to render his work uncommon, has made it unnatural. When he aims at the surprizing he deviates into the improbable, and whines in bombast while he is attempting the pathetic. Yet his performance is not destitute of a considerable share of merit. His design is simple and commendable, that of contrasting the social with the sequestered state of life, and shewing how dangerous society may prove to virtue. His retir'd scenes are laid in America, and are infinitely preferable to those he has exhibited in Europe.

The father of Sir Philip Chetwyn prevails upon his son and daughter to attend him to America, where he intends to purchase an estate and settle; in the mean time they reside at a farm-house. Sir Philip, in exploring the country attended by two Indians and a footman, stumbles upon a neat English habitation, almost inaccessible through the wilds and woods which surround it. Upon entering it, he sees an old Englishman expiring in the arms of his daughter, the most beautiful female figure he had ever beheld. The sensibility discovered by Sir



Philip prevails on the old man with his dying accents to recommend his daughter to his protection, which, after his death, Emmera (for so the lovely maid is called) accepts of, upon the knight promising solemnly that he would be faithful to his trust, and never attempt to draw her from her beloved solitude into the world. Sir Philip, in short, takes up his abode with this American deity, discharges his two Indians, sends his servant back with the strongest injunctions of secrecy, but appoints a place in the woods where he is to leave his letters.

The life which Sir Philip leads with Emmera may be relished by such readers as are enamoured with ideas of Platonic love and sylvan retirement. Without the assistance of any servants they cultivate their little farm, raise their stock, prune their trees, and perform all agricultural offices, while both are gazing each other's souls away in love; but Emmera appears always to be displeased at the most distant hint thrown out by Sir Philip to induce her to quit her solitude. While they live in what we may term this voluptuous delicacy of virtue, one colonel Forrester, who had been formerly Sir Philip's friend, and had courted his sister (who by her brother's advice had rejected his advances) arrives in disguise at the farm-house where the Chetwyn family lived, and under the name of Mr. Francis makes love to Miss Chetwyn, and obtains her affections. The author's ridiculous conduct in this part of his novel need not be pointed out to the reader.

The colonel, who is represented as a very great villain, having bribed Sir Philip's servant who was intrusted with the secret of his retirement, is by him conducted to the farm, where they gallop off with Emmera. Sir Philip in the distraction of his mind recollects a signal which his mistress's father used to make, by hoisting a flag on a neighbouring tree, when he had occasion for the assistance of some friendly Indians who lived in the neighbourhood. Accordingly, upon hoisting the signal, the Indians, in a few hours, are at his elbow. He describes his loss; they pursue and overtake the ravishers, rescue Emmera, and kill the two servants; but Forrester escapes. It may be proper to acquaint the reader, that after having gained Miss Chetwyn's heart he discovers himself, and insults her, for which he is soundly horsepounded by her father.

After this dismal adventure, Sir Philip prevails on Emmera to leave her retirement, and introduces her to his sister and father. The behaviour of Emmera on this sudden change of life is naturally described, and is the most agreeable part of the performance. At last, Sir Philip persuades her to go to England with him and his sister, where, after their arrival, they continue their agricultural and hortulane occupations, the de-

lights of Emmera's life. Emmera is discovered to be the heiress of an estate worth forty thousand pounds. The reader already anticipates their marriage, which was accordingly performed, and the happy couple return to their heavenly paradise in America.

Such are the outlines of the tolerable side of this picture. Its contrast is dull, immoral, and improbable; and it would be an affront to the virtue as well as understanding of the reader to give any extracts from it. The language too is full of pleonasm and tautologies. The character of Emmera, however, is well supported. If we mistake not, there is a French novel founded on the same plan.

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VI *Conclusion of the Memoirs of Miss Sidney Bidulph; as prepared for the Press by the late Editor of the former Part. Vols. IV. and V. 12mo. Pr. 6s. 6d. Dodsley.*

**T**HOUGH we discover nothing in these additional volumes of Miss Bidulph's Memoirs which can induce us to retract the eulogiums we formerly bestowed upon the author, yet we cannot think them equal to those first published. The story, it must be confessed, is plaintive, and some of the incidents are extremely affecting; but being destitute of variety, they are apt to become tiresome.

Our analysis of the former volumes concluded with Mrs. Arnold's (the heroine of the piece) retiring into the country, and devoting herself entirely to the care of her daughters education, together with that of young Falkland, whose father made so considerable a figure in the first part of this novel. This young gentleman, who was bred up under her own inspection till he went to Oxford, situated but a few miles from Mrs. Arnold's house, was adorned with all the exterior and mental perfections that nature and a virtuous education could bestow. During his residence at the university, he becomes acquainted with a Sir Edward Audley, a youth of the most abandoned principles, who confederates with his mother and sister in a design upon one of the Miss Arnolds, each possessed of twenty thousand pounds; a fortune Audley stood in great need of, to repair his own shattered finances. To forward the plot, his sister, Miss Audley, of whose mother, as well as herself, Mrs. Arnold entertained a very favourable opinion, gains admittance into Mrs. Arnold's house, where she is left with the eldest Miss Arnold, while the mother and the youngest sister are paying a

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\* See Vol. XI. p. 186.



visit to a disconsolate lady at some distance. In the mean time, Miss Audley, a shrewd sensible girl, discovers, from the concern expressed by Miss Arnold at an accident which had happened to young Falkland, that she was in love with him; a circumstance which disconcerts her in the little good offices she was attempting to employ with Miss Arnold for her brother, whom she therefore persuades to court her younger sister Miss Cecilia.

The reader is to observe, that these two sisters are the Pamela and Philoclea drawn by Sir Philip Sidney, or the two daughters of Saul as described by Cowley: they are finished beauties, but in a different stile of nature's workmanship; and tho' the dispositions of both are amiable and virtuous in the same degree, yet they exist in opposite manners. Miss Dorothy, the eldest, to a fine advantageous shape and height, joins the most striking attractions of face and figure, tempered by a sober serious cast of behaviour; but the insinuating irresistible charms of her lively sister Cecilia, render her as general an object of love as Dorothy is of admiration.

Sir Edward resolving to follow his sister's plan, contracts an intimacy with Falkland, with a view of debauching his manners, but discovers that he was secretly in love with Cecilia; tho' Mrs. Arnold did not intend Falkland should marry either of her daughters. Sir Edward informs Falkland that Miss Arnold entertains a passion for him; and after a great deal of management between the brother and sister, who fans Miss Arnold's passion for Falkland, that young gentleman's vanity is so wrought upon by their arts, that he repairs to Woodberry, Mrs. Arnold's house, completes his conquest, and, in short, mutual vows pass between him and Miss Arnold, who solemnly engages never to give her hand to another man in marriage.

The thinness of the plot, which is unconscionably spun out, renders it impracticable to enter into all the minutenesses which bring about interviews, correspondences, removals, disappointments, &c. &c. among the parties. Sir Edward goes to Bath to attend Miss Cecilia, who removes from thence to London with her uncle Sir George Bidulph and his wife, a modish and unamiable lady. Sir Edward follows Cecilia to London likewise, where, among other admirers, she gains the heart of Lord V——, who had returned to England at the end of the campaign, one of the most worthy men of the age, and an unexceptionable match for her. The Bidulphs and Mrs. Arnold herself plead his cause with the utmost earnestness; but she tells them all, without any reserve, that she cannot love, and will not marry him.

Mean time, Falkland informs Sir Edward that he heartily repents of his engagements with Miss Arnold; tells him that Cecilia always had his heart; and shews great compunction for his infidelity and levity, for which he is ridiculed by Sir Edward, who immediately resigns his right in Cecilia, and resolves to court, and even to carry off (should he not prove successful) Miss Arnold.——Miss Cecilia remains unmoved by all courtship, especially that of Lord V——. Sir Edward and Mr. Falkland pay her a visit at the house of Sir George Bidulph in London, where they are very indifferently received, and where they are indiscreet enough to quarrel with and affront Lord V—— at cards, for which they are severely reprimanded by Sir George. But we ought to have informed the reader, that by this time Miss Arnold had arrived in London, and received some mortifying proofs under Falkland's hand, that his passion for her was upon the decline. Sir Edward Audley, who thought he had now made a complete proselyte of Falkland to his own principles, courts and is married by his footman to a virtuous young woman, one Miss Williams, whom he soon after turns adrift, and she goes to service.

Miss Cecilia, teased with the importunities of all her friends to marry Lord V——, prevails with her mother to send for her to Woodberry; but Miss Arnold is left with her uncle, who is very fond of her. When Cecilia arrives at Woodberry, she confesses to Falkland (we think not with all the decorum we could expect from her virtuous education) that for his sake she had refused Lord V——, and all her other suitors. Falkland informs Sir Edward punctually of all that had passed on this occasion, tho' not without manifest indications of remorse for the part he had acted. Lord V—— next arrives at Woodberry, where his suit to Cecilia is powerfully seconded by her mother and her uncle, tho' without effect. This repulse, however, only gives Lord V—— an opportunity of displaying his noble qualities; for as Falkland had preferred the profession of arms to any other, he immediately gives him a commission in his own regiment, which was soon to go abroad, to the great grief of Cecilia. That young lady could not conceal her emotions so well but that her uncle Sir George suspected Falkland was not indifferent to her; and she resolves to make Lord V—— the confident of her passion for Falkland.

This is one of the most judicious passages in the fifth volume. The noble deportment of his lordship, and the winning sincerity of the lady, are equally captivating. Lord V—— even engages, notwithstanding the violence of his passion, to plead Falkland's cause with Mrs. Arnold; and this generosity draws tears of gratitude from the eyes of Cecilia. He succeeds; the  
good



good Mrs. Arnold is brought to approve of the match, and even the haughty uncle, whose agency through the whole story we think unnecessarily multiplied, is compelled not to oppose it. Falkland's compunction for the treacherous part he had acted towards Miss Arnold returns with double force, tho' he is now at the summit of his wishes. He writes a penitential letter to her, who is almost reduced to the point of death with the thoughts of his infidelity, which she answers in terms that encrease his remorse. But Sir Edward Audley now puts the infernal scheme he had meditated, of carrying off Miss Arnold, in execution, and actually decoys her to lodgings he had hired at Brumpton, where she is artfully and forcibly detained.

We have often expressed our disapprobation of kidnapping young ladies who cannot otherwise be prevailed upon to gratify their lovers. Notwithstanding their frequency in modern novels, they undoubtedly discover a poverty of invention, and a want of judgment; neither do we think they are of ENGLISH extraction, because *here* they are seldom or never carried into execution. After all the necessary parade of fasting, swooning, waking, fevering, &c. &c. had been gone through by Miss Arnold, she is carried, against her knowledge and will, to a house near Bagshot heath, kept by a broken gamester, one of Sir Edward's pimps; however, she escapes from thence by the assistance of Miss Williams, who happened to be a servant of the house, and was the identical young woman with whom Sir Edward had contracted the mock-marriage. We have abridged this part of the narrative, which we wish the author had not unnecessarily and injudiciously lengthened.

Miss Arnold and her conductress arrive safe at Woodberry, where they are affectionately received by Mrs. Arnold. The day now approaches for performing the nuptials of Cecilia and Falkland; but while the ceremony is performing, Miss Arnold frantically breaks into the room, forbids the bans, and asserts her prior right to Falkland's hand, which she seizes. All the preparations are now stopped, and the matter explained to the mother and sister, without Falkland being able to disprove the allegations against him. He afterwards challenges Sir Edward, and kills him in a duel: the latter, before his death, owns that Miss Williams is his wife. Miss Arnold's brain is affected; Mrs. Arnold falls ill, but at last prevails with Cecilia to consent to marry Lord V—. Mrs. Arnold's dissolution now draws near; and the account of her death, which is highly finished, cannot be read, we believe, even by profligacy itself, without, at least, some resolutions of amendment. The reader cannot doubt that the hands of Miss Cecilia and the

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worthy Lord V— were joined together, and that they were the happiest of mortals. Mr. Falkland is acquitted for killing Sir Edward Audley, and succeeds to an estate of four thousand a year. He offers to marry Miss Arnold, who, we think, from a very absurd delicacy, refuses him, and solemnly devotes the remainder of her days to a single life, being now recovered from an indisposition both of body and mind. Miss Audley and her mother suffer poetical justice for their base conduct. The lowness of their circumstances not suffering them to live in England, they go abroad, where the old lady dies, and the young one shuts herself up in a nunnery, while Falkland rises to a considerable rank in the army.

It would be doing the author injustice not to acknowledge, that in this analysis we have omitted many particulars which assist the narrative; that the language, tho' pure, is ornamented; the sentiments, such as Virtue herself, were she personified, according to Plato's wish, might breathe. Perhaps the profligacy of so young a man as Sir Edward Audley is carried too far; neither do we think that his sister, who is not much inferior to him in wickedness, is sufficiently punished.

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VII. *The History of Miss Indiana Danby. By a Lady. Vols. III. and IV. 12mo. Pr. 6s. Lowndes.*

**I**N our \* review of the two first volumes of this performance, we acknowledged this author's abilities for writing, though we thought she applied them to very absurd purposes; and we are afraid the caveat we then entered against the prosecution of her plan, produced the volumes now before us. Tho' we enjoined the lady author that Miss Indiana might sit eternally in her cloisters, that Beverly might be visited with no return of his affection, and that the marquis should not be disproved to be Indiana's real brother; yet she has faithfully adopted and carried into execution every circumstance which we had so carefully foreseen and prohibited. Miss Indiana is persuaded by a bishop that her vow is unlawful; Beverly's passion for her returns with redoubled fervour; and the marquis, in the hurlothrumbo manner we had predicted, is discovered not to be the brother of Indiana, who has in her heart more mansions for love than one, as some animals are said to have two stomachs in their belly.

Mr. Manly, to whom we formerly introduced our reader, prosecutes his love for Indiana with unabating ardour; but

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\* See vol. xix. p. 467.



such is her ascendancy over his disposition, that she persuades him to marry Miss Boothby, an agreeable young lady, with a great fortune. Thus have we conveniently dismissed two personages, who are not extremely necessary to the principal narrative.

Beverly detects his wife, Lady Caroline, in an intrigue with Lord G. and after running him thro' the body in a duel, prepares to be divorced, that he might be capable of marrying Indiana. The lawyers, however, have the address to persuade our heroine and all her friends, and at last Beverly himself, that they are innocent, which puts an end to the divorce for this time. Indiana, notwithstanding all her seeming aversion to love, retains a hankering after the flesh-pots of Egypt, and drops some involuntary sighs when she thinks of Beverly, who is wounded in his duel with Lord G. and is persuaded to conceal himself for some time. Finding Lord G. recovered, he returns to Indiana's house, and tho' she feels her heart somewhat affected in his favour, yet she checks all sentiments of that kind.

In the opening of the fourth volume we find our heroine in a *terrible taking* by a brisk revival of Beverly's passion; but one Sir George Mountague, a gentleman of unexceptionable character and large estate, declares himself his rival, and offers his hand to the lady in marriage; a present which Beverly had not to give. Sir George being encouraged and recommended by all Indiana's friends, she, at last, reluctantly consents. Mean time the intrigue between Lady Caroline and Lord G. is so plainly proved, that he carries her abroad, where she dies, confessing her guilt.

Now for one of your kidnapping scenes! (vide the last article). The day on which Indiana is to marry Sir George, she is carried off by force; by Beverly the reader may be sure. A duel is fought between him and Sir George, in which the former is slightly, and the latter desperately wounded. Miss Mountague, Sir George's sister, who is in love with Beverly, interposes, and both are conveyed home in chairs from Hyde-Park, where the duel is fought. Miss Indiana is next delivered from her confinement, which she bears with tolerable patience, after she knew that Beverly was her jailor, and receives a penitential letter from him, recommending his friend Mountague to her affections, and telling her it was his dying request. Instead of returning home, she resolves to bury herself in a monastery, situated somewhere near C——y, (we suppose Coventry or Canterbury; for observe, reader, that this scene is laid in England, and the whole supposed to have passed about a dozen years ago) where her friend Fanny Fanmore was a profest nun. Her mother, the marchioness, joins her in this re-

resolution. Their female friends repair to the monastery, that they may witness the performance of the ceremony. Indiana outcants a Theatine monk in her praises of religious retirement. Beverly, who hears of his wife's death, recovers; however, tho' he is now single, Indiana cannot be diverted from her intention. She is led like a victim to the altar, after a most solemn service attended by vocal and instrumental music had been performed; but after she had bid the last adieu to her friends, and when the solemn rites were just beginning, who should forbid the banns but the marquis in *propria persona*? The reader may easily conceive the agitation into which his appearance throws the whole congregation. After proving himself not to be the brother of Indiana, in a narrative full of inconsistencies and improbabilities, her mother joins their hands, to the infinite satisfaction of all present, particularly the bride and bridegroom.

Beverly, ignorant of Indiana's marriage, is struck when he hears of it, but bears his disappointment better than could have been expected. The author has forgot to provide a husband for Miss Mountague: Sir George, however, goes to Bath to wash down his sorrows either with water or wine.

As we think our character of the former part of this novel may be very justly applied to the present volumes, we shall only add, that besides the improbability of ladies publicly professing themselves nuns in England, and living as such all the rest of their lives, many others occur, which must be too obvious to need pointing out to an intelligent reader.

VIII. *Noah. Attempted from the German of Mr. Bodmer. In twelve Books. By Joseph Collyer. In 2 Vols. Pr. 6s. Doddsley.*

**T**HIS work is a mixture of sacred history and romance. It contains a circumstantial account of Noah and his family, the ark and the deluge. Moses has related these matters in a summary way, and omitted several particulars; but this writer has supplied these deficiencies by the help of a fruitful imagination. In some things he has discovered ingenuity; in others, a want of judgment. He adopts the theory of Mr. Whiston, and ascribes the deluge to the trajection of a comet. This hypothesis gives him an opportunity to introduce several pompous descriptions. Every other part of this work is full of wonderful occurrences. Moses has given us miracles, and Mr. Bodmer improbabilities. These are promiscuously united; but the assemblage is unpleasing. Scripture and fiction make an unnatural



tural mixture; and the story is not entertaining, as the outlines are trite, and the catastrophe universally known.

The nauseous affectation of expressing every thing pompously and poetically is no where more visible than in this performance. What ear can bear this affected language?

'Sing, O muse of Sion's hill! the radiant grace benign, which mov'd the Supreme Judge, when dooming myriads to the rising deluge, for one righteous man, to bound his wrath, leading him to new habitations, there to enjoy a life divine—there to become the father of nations, whose sanctity of manners might speak them the offspring of Heaven. Few are the traces of this great event left by the sponge of oblivion on the tables of time, and scarce are they to be discern'd; yet are they known to thee, celestial Muse! and mayst thou deign to impart them to the adventurous bard, whom genial Nature, on his natal day, laid on her breast. Thou, ere the waves o'er-spread the earth, breathing on Elihu's soul, taught him songs divine: taught Noah to raise his grateful praise, while in the floating ark: with him ascended lofty Slon to extol his grace who in the Heavens display'd his radiant bow, the emblem of forgiving mercy.'

The following passage is written in the same strain; the style is a motly mixture of prose and blank verse.

— 'Where the rich orchards rear'd their lofty tops; where fruitful autumn bent under the waving ear, where the vine with purple clusters adorn'd the side-long hill, or the lofty cedar cast its lengthen'd waving shade, is spread a general inundation, and drown'd lie herbs, plants and flowers; the lofty trees and fragrant groves, with all their bloom, and all their odours dead. The affrighted birds with feeble pinions skim the thickening clouds, and fly from tree to tree, and hill to hill; till the impetuous storms whirl them round and dash them in the deep. The sturdy elephant and lusty bull, trembling, skim the impetuous waves, and swimming rise above the swelling surge in vain. Alas! the birds of the air, the beasts of the forest and the field, with man, the lord of the creation, finding all their efforts ineffectual, die immers'd even as the reptile; all drink death in the water, mingled by the comet, with resin, nitre and sulphur.'

As we think Mr. Collyer an ingenious man, we could wish, that if ever he attempts to favour the public with a translation of any other work of this kind, he would endeavour to avoid this tawdry style; and consider that it is as great a fault to write verse in prose, as to write prose in verse.

IX. *The Georgics of Virgil, translated by Thomas Neville, A. M. Fellow of Jesus College, Cambridge. 8vo. Pr. 2s. Cadell.*

THE Georgics of Virgil are admired by every reader of learning and taste. The author has adorned them with all the graces of poetry. His descriptions are animated, his versification harmonious, and his diction exquisitely adapted to the subject. Mr. Neville very properly recommends this poem to the attention of every one who is solicitous to form a just notion of chaste composition. But it ought to be read in the original. The greatest excellencies are apt to be destroyed by the best translators. The following instance may serve to evince the truth of this remark. Virgil speaking of the management of bees, gives this direction :

“ In medium, seu stabit iners, seu profluat humor,  
Transversas salices, & grandia conjice saxa ;  
Pontibus ut crebris possint consistere, et alas  
Pandere ad æstivum solem ; si forte morantes  
Sparserit aut præceps Neptuno immerferit Euris.”

Geor. iv. l. 25.

These lines are plain and simple, but likely to betray an injudicious translator into bombast. Mr. Addison has fallen into this absurdity.

“ Whether the neighb’ring water stands or runs,  
Lay twigs across, and *bridge it o’er* with stones :  
That if rough storms, or sudden blasts of wind  
Should dip, or scatter those that lag behind,  
Here they may settle on the friendly stone,  
And dry their reeking pinions at the sun.”

A writer quoted by Demetrius Phalereus, gives this pompous description of a wasp: *Κατανεμέται μὲν τὴν ὄρεινὴν, εἰσιπλάται δὲ εἰς τὰς κοίλας δρυς.* “It feeds upon the mountains, and flies into hollow oaks.” It seems, says Demetrius, as if the author was speaking of a wild bull, or the boar of Erymanthus, and not of such a pitiful creature as a wasp. Mr. Addison’s concluding line is equally ridiculous. The following translation by Mr. Dryden suggests the idea of a shipwreck and a storm at sea.

“ With osier floats the standing water strow,  
Of mossy stones make bridges if it flow ;  
That basking in the sun thy bees may lie,  
And resting there their flaggy pinions dry,  
When late returning home, *the laden host*  
*By raging winds is wrecked upon the coast.*”

Mr.



Mr. Warton's version.

"Hast thou a living rill, or stagnant lake?  
With willows and huge stones the waters *break*;  
On which the wand'ers safely may alight,  
When rains or winds retard their destin'd flight,  
On which *emerging from the waves*, may land,  
And their wet wings to tepid suns expand."

Mr. Neville gives this translation.

'In the mid water, if it stand, or flow,  
Stones of large size, and transverse willows throw,  
To serve as bridges, where the bees may land,  
And to the solar gleam their wings expand,  
*Shou'd some late loit'ers rue bleak Eurys' blast,*  
*Scatter'd, and overwhelm'd beneath the watry waste.'*

The first three lines are unexceptionable; the fourth is equal to the original; the two last are stiff and affected.

From these instances, the reader may perceive how difficult it is to preserve the genuine graces, the purity and simplicity of the original. The story of Orpheus and Eurydice is told with inimitable delicacy by the Roman poet; but we see the translator like the unhappy lover——

"Prensantem NEQUIQUAM umbras."

The reader shall judge for himself.

'And now had Orpheus, measuring back his way,  
Escap'd all perils: to the realms of day  
Pressing his steps advanc'd Eurydice;  
Of Pluto's consort such was the decree:  
When strait a madness seiz'd the Lover's mind;  
Venial, in Hell were faults of venial kind:  
Just at the light he stopt; in thoughtless trance  
Wrapt, and by passion quite o'erpow'r'd, a glance,  
Turning, on his Eurydice he cast:  
Vain from that moment every labour past;  
The Tyrant's league was void, and thrice around  
Avernus' pool was heard a sullen sound.  
Orpheus! she cry'd, what Dæmon could inspire,  
To curse us both, so frantic a desire?  
Again I go; Fate calls me from the skies,  
And sleep eternal seals my swimming eyes:  
Adieu! with deepest darkness cover'd o'er  
I stretch my feeble hands, thy wife, alas! no more.  
These words scarce finish'd, sudden from his view,  
Like smoke with thin air mixt, she diverse flew;

No

No more to meet her Orpheus, who essay'd  
 Oft to reply, and catch her fleeting shade.  
 What, what remain'd? Hell's ferry-man deny'd  
 A second passage o'er th' opponent tide.  
 His wife twice lost, ah! whither shall he rove?  
 What plaint, what strain, the Ghosts, the Gods shall move?  
 Plac'd in the Stygian bark the shivering fail'd:  
 He, as fame tells, sev'n months successive wail'd,  
 By Strymon's unfrequented wave, his woes,  
 Where a bleak rock's aerial mansion rose;  
 In chilly caves he mus'd, and by his song  
 Sooth'd the fierce beasts, and drew the trees along.  
 So Philomela in the poplar bow'r  
 Laments her offspring, lost in luckless hour,  
 Which some rude Rustic, callow as they lay,  
 From their warm nest observant snatcht away:  
 Percht on a bough, all night she weeps, her strains  
 Renews, and with sad wailings fills the plains.  
 ' No love, no joys connubial touch'd his soul;  
 Forlorn he roam'd, where Tanais' white waves roll,  
 O'er Hyperborean ice, o'er tracts of ground  
 Throughout the year in frosts Riphæan bound,  
 Mourning Dis' fruitless boon, and his lost Bride:  
 When, stung with rage at his disdainful pride  
 The Thracian matrons, 'mid the rites divine,  
 And midnight orgies of the God of wine,  
 Spread o'er the fields the Poet, piecemeal torn:  
 Then as his head by Hebrus' flood was borne,  
 Rent from the marble neck, ev'n the cold tongue  
 And fault'ring voice Eurydice still sung;  
 Ah poor Eurydice! with last breath cry'd;  
 Eurydice the distant banks reply'd.

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X. *Loose Remarks on Certain Positions to be found in Mr. Hobbes's Philosophical Rudiments of Government and Society. With a short Sketch of a Democratical Form of Government. In a Letter to Signior Paoli.* 8vo. Pr. 1s. Cadell.

WE are singular enough to confess ourselves unable, from perusing the works of Mr. Hobbes, to discern where that fund of knowledge lies, which has procured him so considerable a rank among modern philosophers. Those who are acquainted with his private history know him to have been vain and peevish, and so inconstant in his principles, that from a violent republican even to democracy, he became a monarchist



narchist even to tyranny. It is, however, justly doubted, whether this veering from one extreme to another did not proceed from venality more than inconstancy.

In this pamphlet he is attacked as a monarchist. He has asserted, that man is not a creature fit for society, and endeavours to prove it by arguments which, according to this writer, are equally absurd as the following string of syllogisms.

‘New-born infants are incapable of walking;  
Therefore man, being born an infant, is not born a creature fit for walking.

But infants are born with two legs, and the power of motion, which are the means for that action when it becomes necessary to their state;

Therefore man, by being born with the necessary means, cannot be said to be born unfit for walking.

—And infants, tho’ born incapable of reason, by being born with human attributes, are born with the means necessary for attaining it;

Therefore man, by being born with the necessary means, is born a creature apt for reason; and a creature apt for reason is a creature apt for society.

‘We apprehend Mr. Hobbes’s reasoning is more quibbling; and this, because it is obvious that the meaning of the philosophers whom Mr. Hobbes attempts to confute, is, that man is born a creature fit for society, notwithstanding his reasoning faculties do not immediately arrive at maturity. In his infant state, society is the only means of preserving his being; this makes him love it. In his maturer age, what Mr. Hobbes calls the dictate of right reason makes him capable of it. This reason, according to the same author, is given by God to every man for the rule of his actions; therefore no man is exempt from this capability. This amounts to what the philosophers have advanced, that man is born a creature fit for society.’

Our limits will not admit multiplying quotations from this excellent pamphlet; and it becomes the less necessary, as the principles of liberty are now so well understood, that Hobbism is every where sufficiently exploded; but at the same time this author’s precision and accuracy in confuting it cannot be sufficiently commended. We should be sorry if the revival of any arbitrary principles in government should render this publication particularly seasonable at this time; and we conjecture, that it is chiefly designed to remove any objections which may be formed against the short Sketch of a Democratical Form of Government, in a Letter to Signior Paoli.

In this sketch the democratical system is recommended, because, in the author’s opinion, when rightly balanced, it is the only

only one which can secure the virtue, liberty, and happiness of society. The sketch is divided into two parts: the first treats of those things essential to the proper form of this species of government; and the second explains that part of the constitution which defends it from corruption. The senate and the people are the two capital essentials of the former, for obvious reasons which our author has explained. It is proposed that the debate (by which we imagine the writer means the deliberation upon public affairs) be in the senate, and the result in the people, with a power of debating likewise. The number of the senators is limited to fifty, to prevent confusion; and the island of Corsica is proposed to be divided into certain districts, and the people represented by a certain number of men, not under two hundred and fifty. Generals, admirals, civil magistrates, and great officers, are to be taken from those who have served in the senate; and though not elected senators, they are to remain so *ex officio*; but the election of all officers and magistrates is to be vested in the representative body. The senate, or its committee, is to meet thrice every week, or occasionally, and the representatives of the people occasionally. An appeal may lie to the senate, and from thence to the representatives of the people.

Let the affairs of commerce, says this author, and all matters relative to the state and executive powers of government, be determined by the representative body, after they have been first debated in the senate; but let not the representative assembly have the power of determining peace and war, imposing taxes, the making and altering laws, till these subjects have been first debated by the senate, and proposed by them to the collective body of the people. Let these proposals be promulged a fortnight before the meeting of the representatives towards the passing them; that the people may have time to deliberate on them, and give what directions they shall judge proper to their representatives.

The defence of this constitution against corruption is next considered under two articles, viz. the rotation of all places of trust, and the fixing the Agrarian on a proper balance. The author thinks, that the Romans, dispensing with the rotation of power, thereby ruined their republic; witness the prolongation of the commands of Marius, Sylla, Pompey, and Caesar. The Agrarian, according to this writer, was never fixed on a proper balance, under the Roman republic; and had the generous efforts made by the Gracchi to remove this defect prevailed, their republic must have been as immortal as time itself. The best method of fixing the rotation and proper Agrarian is thus explained by our author.

• First,



‘ First, the rotation. Let the whole senate be changed once in three years, by a third part at a time yearly. Let the vacant posts be supplied from the body of the representatives, by the election of the people. Let that body undergo the same rotation, and be supplied from the people. If any of the representative members should be elected into the senate, that are not by the course of the rotation to go out of the representative council, their places must be supplied from the people. Let no member of either the senatorial or representative body, be capable of re-election under the space of three years. Let the admirals, generals, civil magistrates, and all the officers of important posts, lay down their commission at the end of the year, nor be capable of re-election under the aforesaid time of probation. The rotation thus settled, we come to the second consideration, viz. the proper Agrarian.

‘ Let the Agrarian be settled in such a manner, that the balance of land inclines in favor of the popular side. To prevent the alteration which time would make in this balance, let the landed and personal effects of every man be equally divided at his decease, between the males, heirs of his body; in default of such heirs, between his male heirs in the first and second degree of relationship.

‘ If any man during his life-time, by gift, make a distribution of his estate or effects contrary to the meaning of this law; let his heirs, by suit in the proper courts of justice, obtain a lawful distribution, and let the penalty incurred by the offender be an immediate dispossession of his estate and effects to his lawful heirs.

‘ Let no females be capable of inheriting or bringing any dower in marriage.

‘ The provision for every female, who, through any natural defect, is not capable of marriage, must be made by way of annuity by the male heirs nearest of kin. These, I think, are irresistible bars to the alteration which time would otherwise make in the balance.

‘ If the exigencies of the republic should ever find it necessary to lodge the executive powers of government in the hands of one person, let there be a law made to limit it to one month. Let the representative assembly have the power of nominating the person, and continuing this command from month to month, if the exigencies of the state demands it; but let not any one person be capable of holding this office above a year.

‘ The remedy of a dictator should never be made use of, but in the most desperate cases; and, indeed, it is not probable that such a government should ever be in a situation to want it.’

Such

Such are the outlines of this incomparable Sketch, which, because simple, becomes practicable, especially in such a confined territory as Corsica. The generous concern expressed by the author for the common rights of mankind cannot be sufficiently commended; and the ease and perspicuity which runs through the whole of this little pamphlet render it a valuable present to the public.

*XI. The Peerage of Scotland: A Genealogical and Historical Account of all the Peers of that Ancient Kingdom; their Descents, Collateral Branches, Births, Marriages, and Issue. Together with a Like Account of all the Attainted Peers; and a Complete Alphabetical List of those Nobles of Scotland, whose Titles are Extinct. Collected from Parliament Rolls, Records, Family Documents, and the Personal Information of many Noble Peers. Also the Paternal Coats of Arms, Crests, Supporters, and Mottoes, most elegantly engraved. 8vo. Pr. 6s. Cadell.*

THIS publication may be considered as a supplement to Collins's English peerage. It affords little or no room for criticism, since it is merely a compilation from former peerages, with additions carried down to the present time, collected from oral or other informations. Upon inspection, we find very little to reprehend; and the plates of the arms are well executed, a few orthographical mistakes excepted.

We have already reviewed a work of the same kind, from whence this performance seems principally to have been extracted. In general, the state of the peerage of Scotland, especially of the old families, is better ascertained than that of England. Robert Bruce, the greatest of the Scotch kings, had received a private education from his father, and was, for those times, an excellent classical scholar, and even a poet. James I. of Scotland, while a prisoner in England, was a pupil to Chaucer, lived at Croydon in the neighbourhood of London, was the friend and companion of Henry V. of England, (who had himself an university education) and was an adept in all the polite literature of that age. The art of writing under those two princes was brought to great perfection in Scotland, and the fondness of their ancient families to transmit their genealogies, undoubtedly contributed to the preservation of their high antiquities. After the reign of Edward I. of England, and even before that time, many ancient Scotch charters very beautiful written, are extant, which we may very reasonably ascribe to the excellent queen Margaret, an Anglo-Saxon princess, and wife to Malcolm III. who, though an illiterate prince, was an indulgent



Indulgent husband, and left his wife at liberty to polish and improve the manners of the Scots, which she did to a degree hardly credible. Some Scotch manuscripts, of her age, of surprising beauty, we are told, are still extant in foreign libraries, to which they were carried to avoid the Gothic rage of the reformers.

Other circumstances concur to render the peerage of Scotland less intricate than that of England. The principal is, that there was a much less fluctuation of landed property in the former than in the latter; and therefore the lineages of the principal landholders were better known and less interrupted than in the southern parts of the island, where they were disordered by the acquisitions made by commerce.

As a further recommendation of this work, we must remind our readers, that when the present race of peers in Scotland is extinct, it cannot be supplied by new ones, and therefore collections of this kind ought to be encouraged; not to mention that heraldry is more indebted to Scotch students than those of any other nation.

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XII. *Sermons on several Subjects.* By John Ogilvie, D. D. Minister at Midmar. 8vo. Pr. 2s. 6d. Becket and de Hondt.

THE author of these discourses does not attempt to entertain the reader by any peculiar beauties of stile and sentiment; nor does he endeavour to work upon his imagination by animated descriptions of virtue and vice, a resurrection and a future judgment, heaven and hell, or any of those awful and momentous topics which religion affords. His intention is to explain and enforce, upon christian principles, some moral truths of universal importance; and it is his opinion, 'that the same simplicity ought to characterize the sermons of the Christian preacher, which is required to distinguish his manners.'

This volume contains six discourses. In the first the author has made several just and pertinent observations on the cause and consequences of prejudices against religion.

In the second he endeavours to point out the internal evidence of Christianity. For this purpose, he takes a short view of man as he stands at present; he shews the weakness and frailties of human nature; and considers the Christian scheme, as it is peculiarly adapted to supply his greatest and most conspicuous defects.

The nature, importance, and advantage of Christian circumspection is the subject of the third discourse. The duty of charity is explained and recommended in the fourth. The

fifth represents the vanity of human enjoyments; and in the sixth the author shews the necessity and advantages of practice as the test of faith.

As a specimen of his style and manner, we shall give an extract from the first discourse. Having observed, that men, to whom the character of being ashamed of religion is properly applied, either fall into this conduct from a foolish desire of singularity, or by not separating the arguments from the character of the person they propose as a model of imitation, or lastly, by presuming that they are not intentionally wrong, he makes the following remarks on each of these arguments.

‘1. As to the first, says he, we may observe, that persons who are ashamed of religion from no other motive than a mean affectation of singularity, are generally convinced themselves that their practice is not agreeable to the dictates of reason; and therefore they endeavour carefully to conceal the real inducement upon which they act from the cognizance of mankind, as being inwardly conscious of its invalidity. To desire these persons to reflect, that neither truth nor falshood depends upon the fluctuating opinions of individuals or societies; to inform them, that it is therefore as ridiculous to act as if they disbelieved any doctrine of revelation merely because it had obtained universal credit, as it would be to deny that there have been such persons as Alexander and Cæsar, because the fact is not commonly called in question; this method of reasoning would be wholly superfluous, because of this truth they are already ascertained. I would, therefore, only ask such men to advert, whether, by indulging this habit, they are not dashing upon that rock which they most sedulously study to avoid? Let them reflect, whether, while they declaim against Passion, they are not themselves submitting to her government, by proceeding in a course which they pretend not to justify. Let them think, while they brand enthusiasm with ignominious epithets, whether they themselves are not the grossest enthusiasts, if that title may be appropriated to persons who are actuated by an impulse which they know to be wrong, but do not endeavour to resist. If they would hear with indignation the name of furious *malot* applied to their own characters, let them consider what designation can be more justly appropriated to persons who have enlisted in the service of passion, and are every moment sacrificing conscience to caprice. We need only to change a few circumstances, and all the epithets of reproach which the Freethinker liberally bestows on the Religionist, may, with equal reason, be retorted on himself. The only difference betwixt the extreme on either side is, that the latter suffers himself to be led



too far by adhering to maxims which are originally founded on reason, while the former inflexibly pursues a course of which he is sensible, in many cases, that reason disapproves. The man of principle, therefore, even supposing his conduct to be in some measure culpable, is as much preferable, upon the whole, to him who is ashamed of religion from the affectation of singularity, as a man who errs with a good intention is to him who commits the same fault in defiance of conviction.

2. The second plea by which men attempt to vindicate their being ashamed of religion, will be found, upon examination, as unequal as the first. It proceeds, as I already observed, from considering the *character* of the person whom they propose to imitate, and being kept by this circumstance from weighing *his arguments*. This plea is exhibited with a good deal of ostentation by some advocates of infidelity, who seem to exult in the number of *great names* which can be produced on their side of the question. The defenders of Christianity generally reply, by making out a list of the opposite party; and the impartial are left to decide on either part, as they are differently prompted by taste and disposition. Without repeating what hath been advanced on either side, I shall only inquire at present, how far the Freethinker, simply considered as such in any sense of the word, may be said to discover an enlarged understanding.

That persons of unquestioned penetration and discernment have, on some occasions, maintained loose and dangerous opinions in the matters of religion, is a truth which experience will not permit us to question. But let it be remembered, that the point in dispute is not, whether a man of understanding ever was an infidel; but how far it is consistent with this character to propagate doctrines which are prejudicial to society? I say, Christians, prejudicial to society; because the man who is ashamed of Christ, and who endeavours to infuse his sentiments into others, acts such a part as is unworthy any member of that body, which is in a great measure supported by the positive institutions of Christianity.

Setting aside every other benefit, is not the appointment of one day in seven an excellent mean to preserve a proper union, and free circulation of sentiments, among the different members of any one community? and are not the persons who at this time dispense the ordinances of religion to be regarded, it not as the servants of God, yet at least as necessary friends of the interests of society? Considered, therefore, merely in a political light, is not every attempt to subvert this institution, or to turn the dispensers of these ordinances into ridicule; is it not, in fact, a blow levelled at the foundation of government? and is it not ultimately subversive of one rule by which society is ce-

mented?—Is it then the work of reason, or shall we regard it as the mark of superior understanding, to propose the means of effectuating such an end? At this rate, reason would be to every man the greatest possible disadvantage, as an high degree of it would only qualify him to become universally pernicious to mankind.

Whether, therefore, the persons who are ashamed of religion are or are not possessed of intellectual qualifications in other respects, yet we may safely conclude, that, in this particular instance, they exhibit no proof of them. At the same time that we admire the subtlety and acuteness of their arguments, we question their integrity, and impeach their prudence. Considering Christianity, therefore, merely as an human institution, we can regard an infidel of any denomination in no other light than as the marksman who whets his arrows with skill, but dips them in poison. Upon the whole, the man who considers his being ashamed of religion as the mark of an enlarged understanding, merely because it is an imitation of that person whom he regards as a model, ought, for the same reason, if he admires the *Iliad* or *Cyropædia*, to be an heathen, because this was the religion of Homer and Xenophon.

3. The last, and indeed the only specious plea to which men who want to support themselves in this practice have recourse, is the pretended innocence of their intention. After having impartially considered the arguments in favour of an open adherence to certain principles, and having examined the inducements by which they are led to act as if they disbelieved them, they cannot find that their practice is unsupported by argument; and therefore their error, if they have been misled, is owing to ignorance, and not to intention.

The fallacy of this plea lies in the ambiguous meaning which is assigned to the word *impartial*. It was observed, in the beginning of this discourse, that we can never expect to obtain perfect impartiality in the course of any inquiry which relates to happiness. In fact, it is obvious, that we must, in every process of this nature, be interested either in favour of one party or another. We cannot read a detail of historical transactions without being prepossessed in favour of some particular character, though our reason may inform us, at the same time, that it is far from being intrinsically valuable. In perusing, for instance, the history of those revolutions by which the Roman republic was overturned, is not the man who is captivated with the shining qualities of Cæsar, and who becomes interested on his side, convinced that he was at the bottom a murderer and a tyrant, who meant to sacrifice the liberty of his country to the purposes of ambition? Yet the specious



ous mantle of moderation and humanity, which is thrown over these bad qualities, renders him the involuntary object of admiration and esteem. If prepossessions of this nature are established in the mind contrary to the dictates of reason, and in matters which do not relate to the happiness of any individual, with much greater reason may we suppose, that in things which immediately relate to the attainment of felicity, or which are ultimately connected with it, prejudices of the strongest kind must concur to obstruct that impartiality with which questions of importance ought to be examined.

'In whatever light, therefore, the pretence of vindicating error by the plea of impartiality presents itself to the mind, we shall find it utterly inadequate to the accomplishment of its end. Both the virtuous and vicious part of mankind are alike actuated by prepossession with regard to their religious principles, because both the virtuous and vicious are led to adopt that system of opinions to which their practice may be reconciled with the greatest facility. In the present case, however, it ought to be remembered, that when the influence of a predominant passion is obviously exerted to counteract the decisions of the understanding, as it must be when a man is ashamed of adhering to his principles, he ought to proceed with the utmost circumspection, because he is in imminent hazard of taking a wrong course. We may observe likewise in general, that as propensities to evil adhere so closely to every mind as to be in some measure characteristic of human nature; the man who embraces a system of religion, by which every propensity of this nature is discountenanced, may be presumed to have made a more impartial research than that person who makes a very defective practice the standard of principle.

'Upon the whole, it is evident, that as the plea of impartiality cannot be admitted, unless it is previously supposed that the mind is divested wholly of prepossession; and as we have already shown, that this can scarce ever be the case in any inquiry whatever, it obviously follows, that intention cannot atone for an obstinate perseverance in the belief of error, or in the practice of vice.'

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XIII. *Poems and Translations. By the Author of the Progress of Physic.* 8vo. Pr. 4s. Sanby.

THIS volume contains a great variety of poetical compositions; but none of any considerable length. The capital performance is the Progress of Physic; a poem in praise of the modern discoveries and improvements in the theory and

practice of that art, which here is traced from the earliest ages of antiquity. The rest are tales, fables, songs, odes, epigrams; translations from Phædrus and M. Guido, &c. The author, though not an eminent, is not a contemptible poet. He seems to write with ease, his manner is lively, and his versification tolerably fluent and harmonious. The following receipt to make a pretty-fellow is not destitute of humour.

‘ Should it e’er be your lot to be blest’d with a son,  
These rules well observ’d he’ll not fail to be one,  
Whom with joy you may view, and with pride you  
may own. }

Ne’er send him to school, and from thence to a college,  
’Twill spoil all, if the youth should have one dram of knowledge;

In romances and plays let him deeply be read;  
And his heels be instructed instead of his head.  
But tho’ you’re to guard against Latin and Greek,  
He, like any monsieur, the French language should speak:  
Thus inform’d, and grown up, you must fix him in town,  
Where, to greatest advantage, such talents are shewn;  
Ne’er balk his amours, let him kiss all he meets,  
From Fanny the fair, to brown Bess in the streets:  
Let him whisper soft things, as he sees others do,  
And be sure to be false, when he swears to be true;  
Let his converse ne’er fail to be season’d with slander,  
And daintily larded with double entendre.——

His wit, if at all, should but rarely be shewn,  
And never rise higher than quibble or pun:  
Now and then of grave authors and books he may prate,  
That he knows no more of than his grandmother’s cat;  
Out of journals, be sure, he pick common-place stuff  
For some flings at the court, and he’s patriot enough;  
Let Collins and Tindal prescribe him a creed,  
To settle his faith—’tis but little he’ll read——

In all things besides, let new modes be his passion,  
But be his Religion—“ Old as the Creation.”——  
Hence, dull as he is, he’ll be furnish’d, at least,  
With many a bob at that scrub, call’d a priest.

‘To accomplish your spark, (or he’s not quite genteel)  
He must pay debts of honour, but no tradesman’s bill;  
He should ne’er miss an op’ra, to make it appear  
He’s a man of true taste, and has got a good ear;  
To give him the lie who his courage disowns,  
He must whip thro’ his lungs, or at least break his bones;  
And at all times to prove that he is not faint-hearted,  
He must draw on his man, when he’s sure to be parted.

When



When in any debate he's almost run a-ground,  
 Let a wager or oath his opponent confound.  
 In short, let each hour, instead of dull thinking,  
 Be devoted to gaming, and whoring, and drinking,  
 Till by pistol or halter he finish his race,  
 And he dies like a dog, — who has liv'd like an ass.\*

The author tells us, that the lighter fallies of youth are thrown promiscuously among the more serious exercises of a maturer age. Perhaps the following sick-bed soliloquy is in the number of the latter; it is at least a proof that he has a claim to a higher character than that of a poet.

'Tis well, I long to be releas'd,  
 With joy I wait my doom,  
 Eager to mingle with the bless'd,  
 And taste a life to come.

Too long I've mourn'd this painful scene  
 Of noise, and guilt, and folly,  
 Where heartsome mirth is madness seen;  
 And wisdom, melancholy.

Where pigmy Science, loud and vain,  
 Distracts the doubtful mind;  
 Where Truth all labour to attain.  
 But few must hope to find.

The good we covet, sure to miss,  
 We weep the *ills* we fear;  
 Delusive all our hopes of *bliss*,  
 Our *griefs* alone sincere.

Not so, my soul! where shortly thou  
 Shalt wing thy happier flight;  
 Thy task t'explore — thy bliss to know  
 The source of life and light.

There Truth, with ever-open face,  
 Thy ravish'd eyes shall see:  
 Hope to Fruition shall give place,  
 And Doubt to Certainty.

There, thro' Eternity's wide round,  
 No *ills* shalt thou deplore,  
 No Enmity shall ever wound,  
 Nor Friendship cheat thee more.\*

This writer, if we may rely on the date \* of one of his pieces, has been a dangler of the muses above forty years.

## MONTHLY CATALOGUE.

14. *Poems.* By George Canning, of the Middle Temple, Esq. 4to. Pr. 10s. 6d. Doddsley.

THE capital pieces which compose this volume have already appeared in separate publications, viz. An Epistle from Lord Russell to Lord Cavendish, in 1763; Love and Chastity, in 1761; the Progress of Lying, in 1762; Horace's first satire modernized, in the same year; and a translation of three books of Anti-Lucretius, in 1766.

The pieces which are added in this collection are, an introductory address to Dr. Thompson; Horace's 27th ode of the first book imitated; verses written in a lady's prayer book; an epistle to Miss Kitty \*\*\*\*; seven epigrams; and a translation of the fourth and fifth books of Anti Lucretius; on which we shall make no remarks, as the public is already sufficiently acquainted with the author's poetical abilities.

15. *Il Penseroso.* *An Evening's Contemplation in St. John's Church-Yard, Chester.* A Rhapsody, written more than Twenty Years ago, and now (first) published. Illustrated with Notes historical and explanatory. 4to. Pr. 1s. Longman.

The author of this Rhapsody, from an eminence in St. John's church-yard, surveys the river Dee, and some of the most remarkable places about Chester. This prospect leads him into a contemplation on the various revolutions of those places, and the heroes, princes, or patriots, who formerly distinguished themselves in that neighbourhood, by any memorable transaction.

The notes are chiefly historical, and calculated to illustrate the text.

This work may be entertaining to those who are acquainted with the scenes which are described. The author makes use of old words and ancient names, and appears to be a poetical antiquarian.

16. *Fugitive Pieces.* By a Poor Poet. 4to. Pr. 1s. Becket.

The pieces which this Poor Poet has attempted to rescue from oblivion are, Pulpit directions, a poetical billet, an *im-promptu* to Canidia, a tale, verses written upon the queen of hearts and addressed to a young lady in bed, two epigrams, and two epitaphs.

If this writer, with respect to his circumstances, is actually a poor poet, we are sorry for his misfortunes, as his works, we are afraid, will not encrease his revenues.



17. *The Vestry, a Poem.* By an Overseer of the Poor of the Parish of Saint Peter le Bailey, Oxford. 4to. Pr. 1s. Jackson at Oxford.

A dispute about the payment of a rate, or something equally insignificant, has given rise to this publication. The author satirizes one of the parishioners, who objected to the assessment, and called the vestry a den of thieves: with what justice we cannot pretend to determine. The poem is written in tolerable verse; but contains nothing which can be agreeable to the generality of readers, who cannot be supposed to entertain themselves with an account of any frivolous altercations in the vestry of St. Peter le Bailey.

18. *The Vanity of Human Life, a Monody.* Sacred to the Memory of the most Hon. Francis Russell, Marquis of Tavistock. 4to. Pr. 1s. Doddsley.

This is one of those productions which will neither extend the reputation of the poet, nor that of the person who is the subject of his encomium; and yet it may be read with approbation. The author concludes his Monody with this modest apology, which entitles it to a candid reception.

‘ Think!—but ah! whither do I fondly stray,  
And why recount his matchless virtues o’er?

O—you who wear, “in your heart’s core,”

His image deep engrav’d, accept this lay,

That rich in zeal, in wit and learning poor,

A rural muse presents at Russell’s shrine:

Worthless I own the gift—yet shepherds bring

The frail and short-liv’d beauties of the spring,

To deck the altars of their pow’rs divine’

19. *An Ode to the Earl of Ch—m.* By the Author of the *E—l of Ch—m’s Apology.* Folio, Pr. 6d. Almon.

This is a kind of satire upon the partiality supposed to be shewn by a certain nobleman to America, in prejudice of the mother-country. The versification is different from that of the Apology, and therefore it may be proper to give a specimen. Speaking of Britannia the author says,

‘ Cast off, impoverish’d, undone,

She weeps, her health and fortune gone,

Whilst your New Love rejoices;

But her’s is no uncommon state,

’Tis but the just decree of Fate

To dames who make such choices,

America,

America, her rival flame,  
That rough, imperious, haughty dame,  
As dark in heart as feature;

With your opinions to comply,  
Forces all bonds of legal tie,  
Of gratitude and nature.

Rais'd by the fondest mother's care,  
She wounds that mother to despair,  
Who gave her ease and wealth;  
Tutor'd to serve your odious ends,  
For you she cheats herself and friends,  
With you intrigues by stealth.'

The reader, from this extract, will probably conclude that the author is not possessed of that Horatian manner which unites urbanity with satire, and where the writer makes the most desperate passes while he smiles. Satire, however, is only one of the purposes of this ode; for it concludes with a very fulsome panegyric upon a near relation of the noble lord to whom it is addressed.

20. *Half an Hour's Advice to Nobody knows who.* 8vo. Pr. 6d.  
No Publisher's Name.

This pamphlet contains some very sensible advice, which we most heartily wish it may be in the power of government to follow. The author praises Walpole's administration because it was steady and moderate, and when he retired from public business the national debt did not exceed fifty millions. He commends Mr. Pelham as a minister who was assisted by Sir John Barnard, and who preserved the sinking fund entirely untouched, though the war under his administration added thirty millions to the debt of the nation. He likewise bestows a due share of applause upon Mr. Pitt and Mr. Legge; though he says, the public debt under them increased to the incredible sum of one hundred and forty millions. These particulars being premised, the writer proceeds to his advice, which contains little more than has been often repeated, to take off the taxes from the necessities of life, and lay them upon its luxuries. He advises the coach and plate tax to be levied by assessment, and thinks that no pension should be granted by the crown above three hundred pounds per ann. He proposes a tax upon celibacy, upon the American provinces, the East-India company, and points out the particular taxations which ought to be laid on the articles of luxury. *Valeat quantum valere potest.*



21. *The Trial of England's Cicero, on the four important Articles of his being an Orator, a Patriot, an Author, and a Briton.* 8vo. Pr. 1s. Williams.

This pamphlet contains plenty of abuse upon many respectable personages; we shall, however, disappoint the author, who seems to hug himself with the thoughts that the Reviewers, by damning his pamphlet, will introduce it to public notice.

22. *A View of all the Changes made in the Government, since the Accession of his present Majesty. A Broadside.* Pr. 1s. W Almon.

The number of changes in the superior offices and departments of state exhibited in this View amounts to two hundred and fifty-five!

23. *A Scheme to pay off, in a few Years, the National Debt, by a Repeal of the Marriage Act.* 8vo. Pr. 1s. Becket and De Hondt.

This schemer, who writes in the character of an old bachelor, bewails the flagitious and barefaced disregard of the marriage bed, and, in short, of modesty and decency. He pretends to think that the great object for the consideration of the legislature is, 'Whether the clause, *until death us do part*, will not admit of some palliation, repeal, or change, that would not only make marriage honourable, and a blessing to society and individuals, but also redound to the great emolument of the state.' Our author confesses that the above-mentioned clause was the bug-bear which frightened him from marrying; and labours hard to remove some seeming difficulties to his scheme, which is, that the marriage take place—'for the term of—', or until the expiration of one, two, three, four, or five years, as the parties may agree.' Parties at the expiration of the marriage lease shall have liberty of renewing it for any term within five years, 'upon paying a certain fine to government for every such renewal, after the manner of some church and college tenures.' Every marriage is to be duly registered, and the registering attended by the payment of a certain tax to the government. The colonies are to be excepted, by way of punishment for their late behaviour, and the inhabitants there obliged to keep their wives.

Such is this merry wag's scheme for paying the national debt; and the irony is carried on with a considerable degree of that solemn humour which is often more pleasing than the piquant repartees of professed wit.

24. *An earnest Address to the Freeholders of the County of Huntingdon.* By an Independent Freeholder. 4to. Pr. 6d. Crowder.

A provincial job, but handled with sense and humour. The author supposes that some candidate is preparing to divide the free-

freeholders of the county of Huntingdon by scattering money among them.

25. *A Letter to the Proprietors of East India Stock, upon the Question to be ballotted for on Tuesday the 23d Day of March, for granting to Lord Clive three hundred thousand Pounds.* 8vo. Pr. 6d. Nicoll.

The author of this letter is a professed enemy to the immense remuneration, equal, he says, to a sum of three hundred thousand pounds, proposed to be given by the proprietors of the East India company to lord Clive. He observes very sensibly, that no proprietor can positively say, whether, in consequence of the resolutions of p——t, he may ever be benefited one shilling by all his lordship's boasted services.

These considerations are, at least, problematical; neither shall we pretend to determine how far government, or rather p——t, has an interest in the territorial acquisitions, obtained upon commercial principles, by a trading company. A question some time or other may, perhaps, arise concerning the nature of that allegiance which every Englishman owes to the government under which he is born, and which no difference of time, place, or circumstance, can dissolve. In the mean time, this writer has started a point, which, instead of being a secondary, ought to have been the leading consideration of the East India company, which is, (if we mistake not) whether the whole is to be concluded by a part, supposing it to be a majority.

We ask this writer's pardon in endeavouring to illustrate a proposition of which he seems to hold the negative, by a similar case; we mean that of a parish vestry. Undoubtedly, that body has the right to make the ordinary arrangements for the good of their fellow-housekeepers and inhabitants; but he must have a much larger stock of law than we pretend to, who can decide, whether, if a vestry was to vote away an exorbitant sum, (e. gr. the tenth part of lord Clive's jaghire) which is to come out of the pockets of the other inhabitants, the minority would not have a right to dispute the legality of such a vote. — For our own parts, we are of opinion that they would, and that the vote is of itself illegal; but we shall not venture to determine, whether a meeting of the proprietors of East India stock, is of the same nature as an open vestry.

This writer supposes lord Clive's income, all of which arises from his employments under the East India company, to amount to seventy-five thousand pounds per annum, of which twenty-six thousand arises from the monopoly of salt, betel nut, and tobacco. The author is certainly well grounded as to this point, and combats his lordship's friends under the words of a



letter to him from the present directors, dated February 19, 1766, in which they say, that in the affair of the monopoly he has acted with "a determined resolution to sacrifice the interest of the company, and the peace of the country, to lucrative and selfish views."

In the remaining part of this pamphlet, the writer attacks the merit of his lordship's services to the company, whose enemies, says he, were subdued before the arrival of this hero in India; and if the facts he advances are true, the vast encrease of the company's property there, was settled before that time. With respect to the first jaghire, the author seems to think his lordship had no right to it; and concludes with some very severe strictures upon the conduct of that nobleman and his friends.

As we pretend to no knowledge of the truth of the facts contained in this letter (though we think it will be very difficult to invalidate them) we can pass no other judgment, except saying, that it is written in a masterly manner, and discovers many particulars, of which, we believe, the public was before ignorant.

26. *A Letter to the Proprietors of East India Stock, relative to their present Negotiations with Government. Folio. Pr. 6d. Kearsly.*

This pamphlet is the work of an anti-ministerial East India proprietor, and concludes with the following remarks upon Mr. S—'s propositions.

'The directors desired that they might have a power of borrowing (if necessary) one million, until the ships arrived, and the goods were disposed of: but here is an absurd increase of capital, at a time when the commerce is already engrossed by the carriage of the revenues, and the company can scarce employ the present capital.

'The gentleman proposed to declare a dividend of fourteen per cent. at Christmas next. This (had it been thought practicable to pay it upon the present plan) would raise the price of stock at four hundred per cent. and what would the buyer gain? What would there be to answer sixteen millions (the value of the encreased capital, at four hundred per cent.). Nothing but what the company now possess in their forts and warehouses; for the two millions raised are disposed of in the third and fourth propositions. In short, this plan seems an exact counterpart to Sir John Blount's scheme; both were to encrease the capital; both to raise the dividend; and both upon equal foundations. The only difference is, that in the one there never was any basis, in the other there was a very solid one; but the projector was ingenious enough to remove it, as soon as he began his operation.

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'The gentleman's design in offering these propositions seems to be this: he hoped to drive the present directors from the helm of your affairs, and, had the proprietors been such gudgeons as to swallow the bait, he probably would have succeeded in his purpose; for no man who had character or fortune to lose, would run the smallest risque of sitting in the direction, when the bubble should burst.'

27. *A Defence of Mr. Sullivan's Propositions, with an Answer to the Objections against them; in a Letter to the Proprietors of East-India Stock.* 8vo. Pr. 6d. Nicoll.

We think it needless to be particular in our review of this pamphlet, as the plan it recommends has been rejected by a majority of the East-India proprietors. We cannot, however, omit observing, that Mr. Sullivan's second proposition contains the very absurdities which have been charged upon his adversaries, for it absolutely establishes an *imperium in imperio*. It gives the company the property and direction, 1st, of territory; 2d, of the army; 3d, of the fortifications; all which can be vested in sovereign power alone. No English subject can possess such power, because he owes his allegiance, in whatever condition or climate he may be placed, to the crown of England. If the French and the English were at war in Europe, they could not be at peace in India, without the express consent of both sovereigns. Without such consent on the part of his Britannic majesty, the English in India would be guilty of high-treason to carry on any correspondence with the French in that country, and *vice versa*.

28. *Debates in the Asiatic Assembly.* 8vo. Pr. 1s. Nicoll.

This is the production of some genuine son of humour; who laments that the greatest part of his materials maintain an eternal war with genius and common sense; that many of the speeches which he presents to the public are compositions of pure, genuine, unadulterated nonsense; and he most sincerely begs pardon of the gentlemen by whom they were made, for having frequently fallen short of their original dulness.

The reader may easily guess that the Asiatic assembly mentioned in the title, is the meeting of the greatest trading company in England, or perhaps in the world. The scene is opened with the following speech made by Sir Janus Blubber, and the reader in perusing it needs not be informed of the occasion on which it was delivered.

"Mr. President, Sir, as I intend to make a motion of the greatest importance to the welfare, and even to the existence  
of



of this company, it is necessary, *be the event what it will*, to beg gentlemen would not be prolix, for I hates prolixity: but before I proceed to the business in hand, and *to shew what ground we go upon*, I hope gelmen will excuse me if I *speaks* a few words, *in the first instance*, to recommend order and unanimity; for, upon my word, gelmen—indeed, gelmen, we shall never get through our business at this rate!—besides, it is really irregular to wander from the point in this manner!”—Here a wag on the right side begged the honourable knight would not interrupt himself; for that it was truly indecent to suppose the court *disorderly* before any one had uttered a syllable. “Well, gelmen, resumed Sir Janus, I begs pardon, but, *event what it will*, order is so good a thing, that I generally goes out of my way *in order* to speak a few words to it; and, if what I have said prevents the like *illconveniency* in other gelmen, I shall think *the idear thrown out*, and all my tediousness besides, well bestowed on you, had I ten times as much as a friend of mine says. Howsomdever, *having said this*, the proposal that I intends making is, to recommend the extraordinary merits and services of my Lord Vulture to the gratitude of this court. *Having said this* of the *ground work we go upon*, I declare, *event what it will*, that no private views, no *sinistral* intentions, no selfish expectation *conduced* me to make it.—I say this, because I have often been suspected of corrupt dealings in the city; for I *war* in Guildhall when that *idear* was thrown out; but, God he knows my heart, *nothing is more false*! I would, *iberefore*, beg leave to move, that as you have as yet only given Lord Vulture about 500,000*l.* in money, and 30,000*l.* *per annum*, you would at last take shame to you, and give him a reward more genteeler, and that may be adequate to his great sufferings in your behalf, and to his important services, which not only, *in the first instance*, regulate your affairs abroad, but even extend to the management of those at home. All he asks, is but a continuance of this paltry j-g-re for the rest of his life, *event what it will*, or make him a present of 300,000*l.* certain.—Some gelmen may conceive this recompence as too large; but if we consider the pleasure he has left behind on *our* account; the dangers, the hardships, the distresses this worthy gelman has gone through to serve us, and the great advantages his services have produced, we ought to grant it chearfully.—*I’ll tell you how that matter war* presently—Does any gelman suspect the *idear thrown out*? does any one doubt these facts? surely not.—Has he not left his dearly beloved wife behind him, and a house (I *war* in it once) in what d’ye call the square, fit for any lord of the land? I speaks above board, because many of our proud lords undervalue him

on account of his fammaly, parentage, and education; where God he knows, they have not a twentieth part of his wealth; and that's a thousand times better, in my opinion, than their ancient family, which, I can tell them, is of very little value in the city. Besides, has not his lordship risked his life in a stinking pitchy ship amongst a crew of sea-officers, the low-livedest most vulgarest fellows in the world? Did he not arrive in due time to prevent your other sarvants from cheating and bamboozling you, indulging themselves in every luxury, and living a most scandalous debauched life, without having the fear of God before their eyes, and being instigated by the devil?—Did he not turn out every one of them who behaved themselves cross or ill-humoured, *whereby*, as he supposed, they might in time defraud you of your effects?—I say, Mr. President, for all this and much more, he ought to be amply rewarded——I shall speak to this question *in order*, when I have heard gentlemen's objections to it; in the mean time I will *set down, event what it wull*, till I see whether any body seconds it or not; for as it is entirely my own, I cannot tell whether his lordship's friends, (at this time Sir Janus looked very wishfully at Skeleton Scarecrow, Esq; who sat behind him, and gave him a smile of gracious consent) well knowing his disinterestedness and generosity, will incline to support me in *the idear adopted*; but the thing is so reasonable, that I can hardly think any man will be so bold as to make any objections to it."

The next speech comes from Shylock Buffaloe the Jew, who values himself on being descended in a direct line from one of the miscreants who crucified Jesus, and exhibits a specimen of a different species of dulness; but as we profess an absolute neutrality with regard to the contending parties, we recommend these Debates to be held up only as a mirror to those whom it may concern, that they may see and blush in their cooler hours at the noise and nonsense which misleads their most weighty deliberations.

29. *The Nature of a Quarantine, as it is performed in Italy; to guard against that very alarming and dreadful contagious Distemper, commonly called the Plague. With important Remarks on the Necessity of laying open the Trade to the East Indies; to enable the Government (by an Increase of Revenue arising from an Extension of Commerce) to take off the Taxes which burthen the Nation. The only true Means of providing a Relief for the general Distress.* 8vo. Pr. 1s. 6d. Williams.

This pamphlet is well intended, and points out not only the nature but the necessity of establishing a quarantine according



ing to the strict rules of the Italians. It is introduced by a dedication, as long as itself, to the duke of Newcastle upon the subject expressed in the title-page, which is now under the deliberation of parliament, and undoubtedly deserves the attention of the public. We are sorry that the author, in his postscript, has been mean enough to fall into the practice now so common with the sons of Grub-street, we mean that of courting a kick from the Reviewers.

30. *An Enquiry into the Causes of the present high Price of Provisions, in two Parts: 1. Of the General Causes of this Evil. 2. Of the Causes of it in some particular Instances.* 8vo. Pr. 3s. Fletcher.

By analysing the ingredients of the numerous nostrums which have been prescribed to the public as infallible cures for its present grievances, whether arising from natural, commercial, or political causes, we find the doctors all agree in two data; the first, that each has the true receipt; the second, that all receipts but his own proceed from ignorant quacks, who mistake the patient's disease. When they open their packets, however, and we examine their contents, we find no such wide differences as they pretend. The materials are the same, though the composition is sometimes in the form of a pill, a bolus, a draught, or any other shape that best suits the fancy or conveniency of the operator.

The syllabus before us is divided into two parts. Part the first treats of riches, luxury, and taxes; the second, of corn, exportation and importation, engrossing, inclosure, bread, cattle, and horses. The result of our author's lucubrations upon riches is to 'cherish those kinds of produce, manufacture, and commerce, which employ the greatest number of hands, and tend to throw out the greatest plenty of the necessaries of life; and, in this view, to give every possible encouragement to agriculture, to extensive navigation, and fisheries of all kinds: to check on the contrary all wanton inundation of wealth into the kingdom, whether arising from exorbitant profits in any particular branch of trade, or from any other cause that does not bring with it utility sufficient to balance the certain evil which attends it: and particularly to confine, if possible, within some limits that delusive species of artificial money, the representation merely of a representation, which in the degree to which it has arisen, is a new phenomenon in the political world.'

We cannot think ourselves greatly edified by this quotation, because it contains no more than what has appeared in different shapes, within these ten years, in at least five hundred other pamphlets. The author's observations on luxury are equally unimportant, and principally drawn from Montesquieu and certain

flimsy French writers, who, whatever they may pretend, are ignorant of the British constitution; and whose maxims never can be applicable to the English manners and interests. French quotations from this writer supply the place of learning, taste, and observation. Montesquieu and Rousseau are placed at the head of our legislation; and the author forms his ideas upon their dreams; for such must all impracticable schemes of government or taxation be deemed.

This writer adopts the hackneyed notion of taxing luxuries. Undoubtedly, if luxury, considering it as a national vice, could be taxed, such a principle would be commendable and patriotic; but we wish he had enumerated how many species of luxury can be taxed without ultimately (we do not say immediately or apparently) affecting the labourer. This author has mentioned a tax in which we agree with him, viz. upon venison and animals kept for pleasure, by making the rich man pay for his parks, inclosures, and gardens. He has likewise mentioned a tax upon horses (we suppose he means those kept for sport or parade). We are not so well acquainted with the subject as to pronounce whether such a tax would not affect the farmer and the labourer. The keeper, it is true, pays the tax; but then he abates it, or some part of it, in the price he pays to the breeder for his commodity.

In the second part of this pamphlet we find little to commend, and nothing to blame. To conclude with the metaphor used at the beginning of this article the whole is like one of those simple medicines, which if it does the patient reader no good, will do him no harm.

31. *The Farmer's Letters to the People of England: Containing the Sentiments of a Practical Husbandman, on various Subjects of the utmost Importance. To which is added, Sylvæ: Or Occasional Tracts on Husbandry and Rural OEconomics.* 8vo. Pr. 4s. Nicoll.

We have frequently observed, that publications of this kind are not subjects for literary criticism; and when they have great merit, like the Letters before us, they are more proper to be recommended than reviewed. These Letters contain many observations which ought to be highly interesting to the government and people of Great Britain; most of them have already been discussed in the course of our Reviews. We cannot sufficiently applaud our author's scheme of erecting houses of industry for maintaining and employing the poor of this kingdom. His calculations are made with candour and accuracy. His conclusions are just and natural, and may be understood and approved of by every reader, though his profession be totally unconnected with farming. The proposal for a course of travels  
throu g



through foreign parts is new and admirable ; and the success of all the writer's plans have our warmest wishes.

32. *The Occasion of the Dearthness of Provisions, and the Distresses of the Poor : with Proposals for remedying the Calamity, offered to the Consideration of the Public : wherein the Policy of the Bounty given upon the Exportation of Corn, the Inclosing of Commons, and Enlarging of Farms, are impartially considered. With some Remarks on a late Pamphlet, intitled, A Letter to a Member of Parliament, on the present Distresses of the Poor. By a Manufacturer. 8vo. Pr. 1s. Owen.*

The propositions laid down by this author are as follow ; and we heartily wish that every writer who interests himself for the distresses of the poor, would treat his subject with the same precision and perspicuity.

' 1st, I propose that the act granting a bounty upon the exportation of corn, be repealed ; as the first and grand spring of this public calamity.

' 2d, That the clause in all late acts for inclosures, which inflicts a penalty upon those that put sheep upon the new inclosures, be repealed ; and that in all future acts for inclosures of commons, &c. a penal clause be inserted, obliging the occupiers to keep (at least) as many sheep and horned cattle upon the ground as before. Also that in the future inclosures of commons, &c. the proprietors be obliged to keep the same number of tenements and families (at least) upon the premises as before ; and that all small tenements shall enjoy with them the full proportion of land they were intitled to before.

' 3d, That an effectual law be provided to bring sheep, lambs, and horned cattle from Ireland, to supply our present wants ; and a penalty inflicted on those that slaughter any lambs or calves in Great-Britain, suppose for nine months, after the 1st of May 1767.

' 4th, That a premium be given to every farmer that plows with a major part of oxen, if he does not occupy above 150 acres of land ; suppose 20s. for each.

' 5th, That in all plowing farms of above 150 acres, they be obliged, on proper penalties, after the 1st of March 1769, to draw one third oxen at least ; and after the 1st of March 1770, to draw more oxen than horses, without the premium.

' 6th, That in all grazing farms of above 200 acres, the graziers be obliged to breed half as many sheep and horned cattle yearly, as they feed sheep and beeves for the shambles.

' 7th, That also for a limited time, till our exhausted stock of wool is recruited, a bounty be given on the importation of wool from Ireland.'

33. *An Enquiry into the Means of preserving and improving the public Roads of this Kingdom. With Observations on the probable Consequences of the present Plan.* By Henry Homer, M. A. Rector of Birdingbury in Warwickshire; and Chaplain to the right honourable the Lord Leigh. 8vo. Pr. 1s. Fletcher.

Though the Reviewers do not profess themselves judges of the subject of this pamphlet, yet they can easily perceive that the author is an adept in the science he treats of.

We know few subjects which ought to be more interesting to the public than that upon which this reverend and ingenious gentleman has employed his pen. It is certain that good roads shorten the time employed in journies; and that saving time and saving money, to people of business, is the same.

34. *Considerations upon the intended navigable Communication between the Friths of Forth and Clyde. In a Letter to the Lord Provost of Edinburgh, Preses of the General Convention of the Royal Burroughs of Scotland, from a Member of the Convention.* 4to. Pr. 6d. Becket.

Every wellwisher to his majesty's government must be pleased with the revival of the commercial spirit in Scotland. We call it *revival*, because it is certain, that before the reign of James V. the Scotch carried on a vast foreign trade; and the revenues of several of their kings, David I particularly, were equal, if not superior, to what the kings of England drew from their English dominions. The project treated of in this pamphlet is of a much older standing than is generally imagined; and as it is universally allowed to be of great importance, we heartily recommend the consideration of it to the public.

The author seems to advise extending the proposed canal into a work of more national utility than the canal which was first proposed to be navigable only by lighters, and to join the Clyde at Glasgow; he likewise thinks that the public should contribute forty or fifty thousand pounds towards so valuable and national a scheme.

35. *An Essay on perfecting the fine Arts in Great Britain and in Ireland.* 8vo. Pr. 1s. Newbery.

Though this author is not absolutely a literary grub, yet he has not acquired wings to raise himself above mediocrity. Half of his pamphlet (the whole of which is calculated for the meridian of Ireland) is employed in a question almost as interesting to the literary world as the pursuit of the philosopher's stone, we mean, what is the cause of genius; and he leaves his reader just as wise as he found him. He tells us in a note, that Corinth was not only the richest town in the world, but it was also



also the mart of the finer arts :—*Non cuius homini contingit adire Corinthum*, was proverbial. — This is a specimen of our author's classical abilities ; for we always understood, before this wonderful discovery, that the proverb he quotes did not allude to an inanimate bit of marble, but to a warm piece of flesh and blood, commonly called a *Lais*.

As to the execution of the pamphlet itself, it is such as might be expected from a stone-mason's apprentice of two years standing, who has read himself into as much knowledge as enables him to discover his ignorance of the fine arts.

36. *Hibernia Curiosa. A Letter from a Gentleman in Dublin, to his Friend at Dover in Kent. Giving a general View of the Manners, Customs, Dispositions, &c. of the Inhabitants of Ireland. With occasional Observations on the State of Trade and Agriculture in that Kingdom. And including an Account of some of its most remarkable Natural Curiosities, such as Salmon-Leaps, Water-falls, Cascades, Glynnis, Lakes, &c. With a more particular Description of the Giant's-Causeway in the North ; and of the celebrated Lake of Kilmory, in the South of Ireland ; taken from an attentive Survey and Examination of the Originals. Collected in a Tour through the Kingdom in the Year 1764. And ornamented with Plans of the principal Originals, engraved from Drawings taken on the Spot. 8vo. Pr. 3s. Flexney.*

An inhabitant of England, by consulting the histories of the late wars in America and the East Indies, may become better acquainted with those countries than with his majesty's dominions. Even the geography of Scotland was not settled till after the suppression of the late rebellion, and a British subject knows no more of the inland parts of Ireland than of Africa. Some English counties, to the honour of their inhabitants, have given encouragement to naturalists and learned men to describe them ; and their accounts form a most pleasing part of national history. Several counties, however, are destitute of that advantage ; and therefore the public greedily peruses every description of the fossils, antiquities, buildings, and customs of particular places.

The publication before us is a well meant attempt to do justice to our sister-island ; and we freely confess that we have received more information from it as to the natural curiosities of Ireland, the customs of the inhabitants, and other matters, than we ever met with before. Our author's description of the water-fall of Leixlip, seven miles from Dublin, is curious and entertaining ; as is likewise his account of that in the demesne of lord Powerscourt in the county of Wicklow, about fourteen miles from Dublin ; which, from the peculiarity of its situation, its

prodigious height, and singular beauty, may be justly deemed one of the greatest beauties of its kind in the world. According to this description, the view exhibits one of those sublime scenes of nature which fills the mind with delight and astonishment, but is too long to be inserted here.

Next follows a plan and description of the lake of Kilarney, in the county of Kerry. This is another natural wonder; and, according to our author's account, well might the late bishop of Cloyne exclaim, that *Lewis of France might build another palace of Versailles, but nature only could produce a lake of Kilarney.*

To conclude: we have attended our honest Hibernian through all his rambles, descriptions, and digressions, with great pleasure, and a very considerable degree of information.

37. *Historical Memoirs of the Irish Rebellion, in the Year 1641. Extracted from Parliamentary Journals, State-Acts, and the most eminent Protestant Historians. Together with an Appendix, containing several authentic Papers relating to this Rebellion, not referred to in these Memoirs. In a Letter to Walter Harris, Esq; 12mo. Pr. 2s. 6d. Williams.*

This author is a professed advocate in extenuation, if not vindication, of the Irish rebellion. He is very properly pitted with Walter Harris, Esq; to whom he addresses his performance; for we find in his work abundance of false reasoning, inconclusive arguments, and intemperate zeal, but nothing which reflects any new light upon the subject. The authorities he writes from lie on every stall, or, at least, are to be found in every bookseller's shop; and therefore our readers might think we were abusing their patience, should we give any extracts from a performance so palpably partial.

38. *Great Events from little Causes, or, a Selection of Interesting and Entertaining Stories, drawn from the Histories of different Nations, wherein certain Circumstances, seemingly inconsiderable, are discovered to have been apparently productive of very extraordinary Incidents. Translated from the French of Monsieur A. Richer, by whom it was dedicated, by Permission, to her most serene Highness the late Duchess of Orleans. 12mo. Pr. 2s. 6d. F. Newbery.*

Though this is a very indifferent compilation of commonplace stories, as well as very injudiciously executed, yet it contains nothing offensive to decency, and may serve to carry an uninformed reader through a tedious winter's night.



39. *Modern Gallantry display'd ; or, the Courtezan delineated ; in the authentic Memoirs of several celebrated Ladies of high Taste, who are equally distinguished for their Beauties and Blemishes ; interspersed with Variety of real Characters drawn from the Life, and now existing in this Metropolis. By the Author of the Midnight Spy.* 12mo. Pr. 3s. Cooke.

The composition of some theatrical pimp about a certain Garden, equally void of wit, probability, and decency. We shall in this Review be always proud to adopt the moral line of the satirist ;

*Nil dictu scdum visuve, hæc limina tangat.* Juv.

40. *The Cries of Blood, or Juryman's Monitor. Being an authentic and faithful Narrative of the Lives and melancholy Deaths of several unhappy Persons, who have been tried, convicted, and executed for Robberies and Murders, of which they were intirely innocent. Together with a brief Relation of the Means in which the said Crimes were discovered after the Deaths of the several Unfortunate Persons herein related.* 8vo. Pr. 1s. 6d. Cooke.

This is a most wretched collection of wretched stories, intended as a frightful exhibition to such jurymen as are to pass their verdicts in capital cases. What still renders it more censurable, we have the strongest reason to believe some of the cases, particularly that of William Shaw, who was hanged at Edinburgh, for the murder of his daughter Catherine Shaw, in the year 1721, are misrepresented.

41. *Proceedings of a General Court Martial, held at Rochester, May, 1764, upon the Trial of Captain William Douglas, and the Captains Cockburn, Perkins, and Hayes, of his Majesty's Marine Forces. Together with the Measures taken against Captain Douglas, immediately after he was acquitted with Honour ; also the Letters, his Memorial, and other Papers annexed.* 8vo. Pr. 2s. 6d. Millan.

After having carefully perused the proceedings of this court martial, truth obliges us to declare, that we think captain Douglas has met with most unmerited treatment. Upon his arrival in England in May, 1763, after having been constantly employed in service abroad, in the marine forces, during the whole war, he found his health so greatly impaired, that the lords of the admiralty, upon his application, gave him four months leave of absence. Before that time was expired, he was confined often to his bed, and always to the house ; and was so far from finding his health mended, that he was obliged to apply for a prolongation of his leave. In the mean time,

three captains of marines, we suppose of the same regiment, sent to the lords of the admiralty a remonstrance, in which they suggested, that captain Douglas's illness was counterfeited, to throw upon them that duty which he ought to perform. It would not be very edifying for the reader to trace all the epistolary correspondence, as well as the partial completion of some of the captain's superiors to his prejudice. It is sufficient to say, that he was ordered to quarters, notwithstanding his indisposition. In his own defence, he transmitted a certificate, from his physician and surgeon-apothecary, to the commanding officer at quarters; but no leave of absence being granted, he was reduced to the necessity of remaining absent, under the protection of his said certificate.

' March 8, 1764, captain Douglas received an order from the commanding officer (in consequence of the secretary of the admiralty's letter of the 3d) to go *passenger* to the West-Indies, to be put on board a ship stationed at Jamaica; which he could not but think a particular hardship, as the ordinary course of duty would have led him to expect orders to embark with a detachment from Chatham: captain Douglas's letter, of the 9th of March, is the answer to that order; and, without having any notice taken of his said letter, he found himself attacked, by the unprecedented remonstrance of the captains Cockburn, Perkins, and Hayes, with whom he had no acquaintance, and some of whom he had never seen. It afterwards appeared, that on the 11th of the same month, the said remonstrance was transmitted to their lordships, with captain Douglas's letter of the 9th, by lieut. col. Mackenzie, then commanding officer, who had also transmitted captain Douglas's letter of the 17th of November, 1763, and his certificate, to the admiralty: and it farther appeared on the trial, that from the time of the certificate, until the 1st of April following, captain Douglas was returned, absent from quarters *without leave*, without giving in the returns, *the reason of his absence*.

' The aforesaid remonstrance reduced captain Douglas to a necessity of demanding a general court martial, of which the following sheets are the proceedings; together with the measures taken against captain Douglas, immediately after he was acquitted with Honour; also the letters, his memorial, and other authentick papers.'

During the course of the trials, not only of captain Douglas, but of the three captains who had remonstrated against him, it appeared by the evidence of Dr. Knox, physician to his majesty's hospitals for the army, a gentleman of the greatest experience in diseases attending military fatigues, as well as of the most irreproachable character in private life, and Mr. Robert



bert Smith, surgeon, that the captain, without incurring the imminent hazard of his life, could not repair to quarters when he was ordered by the secretary of the admiralty's letter of the 30th of November, 1763. Other gentlemen of unquestionable reputation concurred in this evidence, and bore testimony to the captain's character as an officer and a gentleman. Letters to the same effect were likewise read from the following gentlemen, with whose names and eminent services the public is well acquainted: colonel Robert Melvill, governor of the Granadoes; Thomas Hanway, Esq; commissioner of the navy; John Montagu, Lockhart Ross, and Charles Middleton, captains of the navy. The result was, that the captain was acquitted with honour.

The trial of the three remonstrators against him next succeeded; and after a full and candid hearing, the members were of opinion, "That they were not guilty of designed falsehood or malice to captain Douglas, but that the remonstrance made by the said captains is ill worded and expressed in some parts of it; therefore the court doth adjudge, That the said three captains shall acknowledge the same, before the commanding officer at quarters, in presence of captain William Douglas."

In the course of this publication, all the papers and letters relating either to captain Douglas or his antagonist, are very fully set forth. We know little of soldier-craft, but, upon the perusal of the trial before us, we never saw a clearer title than the captain has made out to the favour of his superiors. The reader, however, may judge of our astonishment, when, after having been involved in a considerable expence which attended the clearing of his reputation; after having been acquitted with honour, even after his accusers had been censured for their proceedings against him, and the sentence of the court martial had been approved of by the lords of the admiralty; their lordships were pleased to put him upon half pay, and to appoint another captain to his command.—But we must suspend our judgment, as the captain's superiors undoubtedly have their reasons for this degradation. We only speak from the papers which are published, without entering into the examination of any private motives that may be urged in favour of such a seemingly unaccountable proceeding.

42. *An Essay on the Opera, written in Italian by Count Algarotti, F. R. S. F. S. A. &c. 8vo. Pr. 3s. Davis and Reymers.*

This is a very patriotical essay, if considered as coming from a native of Italy, the land of painting, singing, and dancing. According to count Algarotti, the opera stands at the head of

all human inventions, and is a cure for all mental diseases. Unhappily, however, for the people of Great-Britain, some of them have no ears, and consequently can receive no benefit from this intellectual panacea. The intention of this publication is to point out the means of rendering the opera a regular drama, and uniting in it all the fascinations of painting, poetry, music, motion, (that is, dancing) architecture, and machinery. In the course of this essay, the count proves himself to be an excellent judge of all those arts, and to possess no small degree of critical learning; yet we hope never to see an opera, such as he describes, take the lead in the public diversions of England.

This essay is succeeded by two examples of a drama according to the manner devised by the count, *Æneas in Troy*, and *Iphigenia in Aulis*; the former in embryo, the other intended as a finished drama, and executed as well as can be expected from a modern Italian, who copies Euripides from Brumoy and Racine.

43. *The Theatrical Campaign, for 1766 and 1767; consisting of Tragedy, Comedy, Farce, Interlude, Pantomime, Anecdote, and secret History.* 8vo. Pr. 1s. 6d. Bladon.

This, in some instances, is far from being an unfair representation of the theatrical squabbles which have for some time amused the public, and the merits of the pieces lately exhibited on the stage. The author asserts, that no fair quotation has been yet given from Mr. Murphy's play of the *School for Guardians*; he has therefore published a scene, which we think has great dramatic merit. We cannot, however, commend the publication of some of the anecdotes with which he has amused his readers; neither can we approve his abuse of Mr. Colman's *English Merchant*.

44. *Lettre contre la Raison a Monsieur le Chevalier D'Eon, par Monsieur Treyssac de Vergy.* 4to. Pr. 2s. 6d. Taylor.

This epistle is written in a sprightly vein, and may serve as a commentary upon Rochester's *Essay on Man*, (the idea of which was, we believe, furnished by Boileau).

Who before certain instinct will prefer  
Reason which fifty times for once does err.

There is not, says our author, (we ask his pardon if we wrong him in the translation) a species of man, who does not live in society, and who does not there find himself perfectly happy, though our pride will not allow him to be possessed of an organization more capacious than that of the beasts with whom



whom he disputes, or partakes, the sovereignty of the fields and forests. Reason in savages of America is that of the climate, and of habits no ways analogous to those of the polished Europeans. It never reflects on what is just or unjust. Independent as it is of laws and priests, it is without vice as without virtue, and consequently without moral good or evil.\*

From the specimens even of the most tractable of the American savages which have been exhibited to the public of England, there is reason to believe Mr. Vergy has not mistaken their character in their original state.

In the remaining part of the letter he professes himself a free-thinker, but is tolerably decent on the subject of religion. Many strokes of satire, especially upon several of his own most eminent countrymen, have escaped him; and by the ideas we are able to form of their characters, they are far from being unjust.

Though the reader may meet with few, if any, new sentiments in this composition, yet he cannot but be pleased at the lively manner in which they are conveyed, and the air of good humour with which the author brandishes his pen against human reason.

45. *A Letter to the Author of a Letter to Dr. Formey; in which some of the prevailing Sentiments of that worthy Body of Men called Quakers, as they stand in Mr. Robert Barclay's Apology, and as they are touched upon in that Letter, are freely discussed, and their apprehended natural Tendency manifested.* 8vo. Pr. 1s. Baldwin.

We have\* already reviewed the Letter to which this is an answer, and its author has so far taken our advice, in adopting candid and moderate principles, as to do the Quakers justice, as a body of men; to confess, that they appear to him, to be the hearty friends of liberty both religious and civil, the enemies of priest-craft and church-tyranny, and in general, the worthy and peaceable members of society. This letter-writer, however, attacks Barclay's Apology for the Quakers with some asperity. He shews the futility of his principles, and of some reserves of his antagonist's former concessions; maintains that the assertions of two literary combatants ought to be weighed against each other; that is, in other words, to go for nothing; and denies that Mr. Barclay had the same measure of the Spirit with the apostles and evangelists; or that there ever was, or is now, such an immediate revelation of the Spirit as that gentleman argues for. He next attempts to prove the *light within* of

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\* See Critical Review, vol. xxii. p. 220.

the Quakers to be mere inexplicable jargon, as well as their arguments for universal saving principles. In short, the design of this letter, which is dated from Norfolk, is to shew the whole doctrine of Quakerism to be a system of enthusiasm and deism; two of the most irreconcilable principles that exist.

This writer is keen and sensible; but while he piques himself upon his orthodoxy, he is apt to be overheated.

46. *A Letter to the Rev. Dr. Rutherford, Archdeacon of Essex, &c. &c. occasioned by his Second Vindication of the Right of Protestant Churches to require the Clergy to subscribe to an established Confession of Faith and Doctrines. From the Examiner of the First\**. 8vo. Pr. 1s. Johnson.

In this letter the author alleges, that Dr. Rutherford in his Second Vindication has thrown out several disingenuous reflections; that he has treated the subject without any order; that he has sometimes evaded, at other times shifted the question: and he still insists that any scheme of doctrine, Quakerism, Presbyterianism, Antinomianism, Methodism, Behmenism, or Quietism, may be established upon the archdeacon's principle, which makes the governors of every particular church the judges of what every person, clergyman or layman, is bound in conscience to believe and practise.

47. *The Happy Life: or, the Contented Man. With Reflections upon divers Moral Subjects. A new Translation from the French of M. de Vernage, D. D. Canon of the Royal Church of St. Quintin.* 8vo. Pr. 2s. 6d. Main.

Though this work contains nothing uncommon, particularly striking, or very ingenious, it abounds with just and pious reflections, and may give the serious and well-disposed reader pleasure and satisfaction in the perusal. As a specimen, we shall quote the fourteenth chapter, on the happy life and solid tranquility of a just man.

• How happy is the life of a righteous man! how infinite his tranquility! judge of the felicity of the latter, since God himself lays the foundation; and you may compare the felicity of the first to the life of angels: What can be conceived more agreeable or more glorious in the pursuit of virtue, than to taste all her pleasures, all her rewards here, and keep in possession of them to all eternity? This is the real lot of a just man. His object being true good, and his aversion what is ill, his soul enjoys that tranquility she has acquired to herself, being insensible of her passions, except when she triumphs over them. He is sensible of pain, but deaf to the temptations of

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\* See Critical Review, vol. xxii. p. 317.



voluptuousness. He is always struggling with fortune; but his hopes of obtaining the victory overbalancing the pains he takes in the combat, he reaps tranquility as the fruit of his labour, and during his imaginary inquietude is sensible of true contentment. Every thing smiles to his desires, because they are confined within the bounds of justice; every undertaking prospers according to his wishes, because they never exceed the limits of reason; and his attempts in this kind are always attended with success, because his preceding submission prepares the way for it. Let fortune turn its wheel which way soever it will, it tends to his advantage, which is the greater, the more real he thinks it to be. Does time change its face? it is agreeable to him; he looks upon it with an unruffled countenance. He relishes sickness as well as health, because illness enables him to exercise his patience; whatever affliction befalls him, either by loss of his possessions, or relations, he pronounces the judgment which Providence has given according to its sovereign will, comforting himself, and constraining nature to be contented with the tears she causes him to shed, because he has no more to give her. Whatever his station be, he studies nothing so much as to discharge his duty, and find his repose in it. Having no other object in view than true good, that is his only reward in this world, in certain hope that the same will crown his works in the world to come. A greater or lesser share of the gifts of fortune does not constitute his tranquility, being contented with what he enjoys; and without carrying his projects beyond his sphere, he endeavours to fill it up worthily, that no vacuum may be found in the orb God has been pleased to assign him; knowing it is allotted him by the sovereign power of Providence. If he finds himself surprised by necessity, he looks upon it with indifference; he is scarce sensible of it, because he never wants what is necessary; and though there be but a momentary interval betwixt his plenty and scarcity, he trusts he shall be always contented.

Supposing him overburthened with a numerous family, and that the misfortunes of their lives render his industry fruitless for their subsistence; conscious that he who has charged him with this burthen, has weighed it before he laid it on his shoulders, he fears not to sink under its weight; but says with Job, after he had been abandoned by his wife, That though God slew him, yet would he trust in him. A righteous man uses the same language; not but that hope is the main security of his future good sentence; but let this future good expectation be ever so overcast with darkness, he dispels the clouds by the light of faith, which renders the good he desires present to him: so that he enjoys beforehand the felicities he desires, because

cause he knows they cannot fail. In this innocent way of living, he grows old with such delight, that he numbers his days with the utmost satisfaction, waiting for the moment of his departure without impatience; and as he takes leave of the world every minute, by breaking those ties which might detain him either in thought or will, he discovers by degrees that desirable haven, whither time is to convey him to an eternity of inconceivable joy and bliss.'

A translation of this book was published about the year 1708. The language is corrected and improved in this edition.

48. *The Stage the high Road to Hell: being an Essay on the pernicious Nature of Theatrical Entertainments; shewing them to be at once inconsistent with Religion, and subversive of Morality, &c.* 8vo. Pr. 1s. Nicoll.

The author of this essay is a most violent adversary to the stage. The theatre is, in his opinion, a school of debauchery and vice; dramatic writers and players, the corrupters of mankind, and the instruments of Satan. In confirmation of this opinion he alleges, that many of our popular dramatic pieces abound with the most flagrant instances of immorality; that in the tragedy of Hamlet, the hero of the piece is represented as having formed a resolution to revenge the murder of his father, by killing his uncle, contrary to the dictates of religion; that in the tragedy of Venice Preserved, the horrid and barbarous design to set fire to a city, and massacre all the inhabitants, is represented as glorious and heroic; that in the Orphan, the scene in which Polydore goes to the chamber of Monimia, and some of the scenes that follow, are flagrantly indecent; that nothing can, for obscenity, exceed that scene in the tragedy of the Fair Penitent, in which Lothario relates to Rossano the manner in which he triumphed over the virtue of Calista; and that, in the tragedy of Jane Shore, the prostitute is represented as apologizing for her ill conduct, in terms which seem calculated to encourage women in vice.

From these instances of immorality in the productions of our tragic writers, the author proceeds to expose the licentiousness and impiety which appear in some of our comic pieces. He then considers the dissolute lives of several theatrical performers; and shews, that some of the wisest of men, in ancient and modern times, have held the theatre in abhorrence.

Many of his observations on these topics are unquestionably just; but his zeal is precipitate. The title of his book is the language of fanaticism. No sensible man will pretend to assert that the stage is a diabolical institution. Under proper regulations



tions it might be made, as Mr. Addison has observed, "a perpetual source of the most noble and useful entertainments."

49. *Moses's Petition to be blotted out of the Book of God, explained and vindicated from Misconstruction; and the Excellence of his Character displayed. In three Discourses. By Bartholomew Keeling, M. A. &c. 8vo. Pr. 1s. 6d. Fletcher.*

This learned writer having already attempted to explain and vindicate the propriety of St. Paul's wish to be accursed for his brethren \*, in these discourses proceeds to illustrate a remarkable passage of the same kind in the thirty-second chapter of Exodus, where Moses prays that *God would blot him out of his book.*

This supplication of Moses, says Mr. Keeling, is not to be understood as a request that God, if he would destroy the Israelites, would also blot *him* out of the book of life: this construction, he tells us, is altogether destitute of any countenance from the terms and the context of this passage, as well as from the character and temper of Moses, or of any faithful servant of God; but, he says, it is to be understood in a *temporal sense* only, as a modest petition (proceeding from the same humility and lowliness of disposition as another request in the 13th verse of the fourth chapter of the same book) that God would reverse his purpose or decree (ver. 10.) to make of *him* a great nation instead of the idolatrous and apostate Israelites. For this purpose or decree of God, as well as the original decree in favour of Abraham and his seed, Moses, he thinks, might very properly denominate and speak of as *the book of God*, or consider it, after the manner of men, as written in a book, in which the divine counsels are recorded, and so might pray that this designation of *himself in particular*, to raise up a great people, in completion of the promise to Abraham and his seed, might *be blotted out.*

By this ingenious interpretation Mr. Keeling has attempted to vindicate the conduct of Moses on this occasion against all exception.

50. *A Sermon occasioned by the Death of the most Honourable Francis Marquis of Tavistock. By the Reverend Thomas Bedford, B. A. of St. John's College, Cambridge, and Chaplain to the Right Honourable Earl Granville. 4to. Pr. 1s. Doddsley.*

This may be stiled a pretty, sentimental sermon. We do not suppose that it was ever intended for the pulpit, as it is embellished with illustrations from Homer and Virgil, but not the least quotation from the New Testament.

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\* See Critical Review, vol. xxii. p. 158.

51. *A Sermon preached before the University of Cambridge, in St. Mary's Church, at the Commencement in the Year 1763. By Sidney Swinney, D. D. Fellow of the Royal and Antiquarian Societies.* 4to. Pr. 1s. Becket.

In this discourse Dr. Swinney considers and accounts for the prejudices of Jews and Gentiles against a crucified Saviour; and endeavours to shew in what respect the power and wisdom of God were manifested in the sufferings of Christ.

We do not find any thing remarkable in what the author has advanced upon these topics.

52. *An Introduction to Geometry, containing the most useful Propositions in Euclid, and other Authors; demonstrated in a clear and easy Method, for the Use of Learners.* By Willam Payne. 4to. Pr. sewed 6s. bound 7s. 6d. T. Payne.

After having carefully perused and considered this treatise, we will venture to pronounce it elegant, short, easy, and learned. It contains every useful proposition of Euclid's Elements of Geometry (and many others discovered since his time) demonstrated in the most concise and plain manner possible, without any of those superfluous abstruse propositions, which are sometimes to be found in Euclid. In short, we think it will prove extremely useful to tyros, and all who desire to learn geometry without a master.

53. *Ananas; or a Treatise on the Pine-Apple: in which the whole Culture, Management and perfecting this most excellent Fruit, is laid down in a clear and explicit Manner. To which is added, the true Method of raising the finest Melons with the greatest Success; shewing the whole Process of their Management, from sowing the Seeds to ripening the Fruit. Illustrated with a curious Copper-plate, in which is exhibited, at one View, a Stove, &c. peculiarly adapted for raising the Pine-Apple Plant.* By John Giles, Gardener, at Lewisham, Kent. 8vo. Pr. 2s. Bladon.

The preface to this work informs us, that it is not a hasty production, but the result of many years real practice and observations; an assertion we believe not altogether destitute of truth, since a considerable part of the treatise appears to be original, differing considerably from the directions given by other authors on the same subject; but time and experience must determine whose instructions are most judicious. The dimensions and construction of the stove seem to have very good proportions, and the contrivance of the nursery pit is commendable; but the method of raising and managing the melon plants is trifling, and seems rather calculated to swell the book than to exhibit any new improvements in this valuable branch of gardening.